

The Catholic Educational Review

DECEMBER, 1919

CARDINAL MERCIER RECEIVES THE DEGREE OF DOCTOR OF SACRED THEOLOGY FROM THE CATH- OLIC UNIVERSITY OF AMERICA

Cardinal Mercier was honored on October 29 by the Catholic University of America with the degree of Doctor of Sacred Theology. It was conferred on him by Bishop Shahan, Rector of the University, at the residence of Archbishop Hayes, in the presence of several distinguished ecclesiastics. It had been planned to confer the degree with the usual solemnities at the University on the return of Cardinal Mercier, but a change of plans made this impossible. This is the only occasion on which the University has conferred this honorary degree. Of all the academic honors received by the distinguished churchman, this seems the most appropriate, all his writings and his life work being of a strictly religious character. Bishop Shahan, in conferring the degree, spoke as follows:

YOUR EMINENCE:

The Catholic University of America is proud this day to associate itself with the entire intellectual world of the United States, in offering you a hearty welcome to our shores, and in the universal prayer that you may ere long return to us and complete the admirable work that you have begun so auspiciously, though for us in far too summary a manner.

The Catholic University of America beholds in you a teacher of universal renown in whose school a multitude of influential men have received a thorough training in the great fundamentals of exact and logical thinking and in the stable principles of justice toward God, man, society, and one's own self and destiny. In the heart of once peaceful Europe, amid a people of supreme gentleness and ancient courtesy, you have renewed the best traditions of that glorious intellectual life whose fine flower offers yet its sweet savor in the survivals of

the highest life yet known to man, the cathedral, the university, the fine arts, perfect taste, moderation and balance of spirit, and supreme reverence for those shadows of heaven, the good, the true and the beautiful, not alone in the realm of matter, but also in the higher eternal realm of the soul.

There came a day long ago when the world's greatest human teacher, Socrates, was called on for the supreme test of his philosophy. His cup of hemlock remains forever the monument of his consistency and the evidence of his ethical teaching. Other philosophers, guides of mankind, have walked the same dolorous way, but to none has come the supreme opportunity for confessing truth and justice in so full a measure as to you. Standing amid the ruins of your church and your country you have cried aloud to all mankind in embattled protest against the greatest crimes and the most complete injustice of all time. And to you has come back an echo of adhesion, approval, and sympathy from the modern world which does it honor, and proves that amid so much error and vice, so much oppression and degradation, the heart of humanity yet beats true to the great doctrines of Catholicism, both of theory and of practice, of thought and of conduct.

For it is not so much you who cried aloud to your people and to the world in those dark days of menace and fear, but the very heart of our Catholic philosophy of life. By your lips spoke the great leaders of Catholic thought, Thomas and Bonaventure and Scotus, Suarez and Bellarmine, the great sufferers for right and justice, the Leos, the Gregorys, the Innocents, and by whatsoever name are known those mouth-pieces of the Gospel, of Catholic tradition of ecclesiastical history, and of our immemorial religious life in face of the ever-changing figure of this world.

We hail in you the last-come of the great line of Catholic teachers of philosophical and religious truth, not as it emerges from the nebulous regions of individual reflection, but as it shines from the revealing and directing agency of the Holy Spirit, ever present in the Church of God, but never more so than in the hours of confusion and oppression.

That your teaching, indeed, was one day enhanced in moral impact and opportunity by the pastoral office was not due to your own rare genius, your own firm grasp of its basic tenets. On the other hand it is your due that, like Thomas à Becket and a hundred other great bishops, you withstood the absolutism of your day and place, though unlike your predecessors you have lived to see an unexpected retribution and to receive from all mankind the highest measure of approval ever yet given to an individual champion of right against wrong, of justice against oppression, of the great ethical truths against

a perfect combination of modern hypocrisy, delusion, and barbarous force, cloaked over with the specious names of science, progress, and social necessity.

Yes, we are very proud that it is a Catholic bishop, a prince of our Holy Church, the right hand and the ear and eye of Benedict XV, who rises morally dominant above the welter of these five years. That glory can never depart from the annals of modern Catholicism. Such a fruitage of its teachings argues the soundness and the viability of the ancient root, and incidentally puts to shame much of the vague subjective teachings of recent philosophy, as impotent to guide men and women along the immemorial paths of right and justice, of universal equity and moderation in the conduct of mankind and the development of life and society.

On the occasion of his double jubilee of the priesthood and the cardinalate your noble University of Louvaine conferred upon our Eminent Chancellor, Cardinal Gibbons, the honorary degree of Doctor of Sacred Theology. He lives in vigorous health of body and mind to return the honor this day, by whatever marvelous changes it becomes his supreme joy to confer upon you the same dignity, and in you upon that venerable seat of Catholic learning whose fame today trumpeted the world over, in protest it is true against a supreme wrong, a mighty tort against learning and the mind, but also, however unconsciously, as an approval of its work through the centuries, culminating in your honored self and in the attitude of your people through a luster of infinite sorrow and the eclipse of every hope. Slowly, perhaps, this great center will rise again from its material ruins, but swiftly already has come about its true resurrection in the person of its head and father, through whom it is today so widely known and honored that never more can it be neglected in the annals of any learning headed for life and service, for all the goods of a higher order, intellectually and morally. In begging you to accept at its hands this degree, our Faculty of Theology feels itself highly honored that so eminent a name should henceforth forever be inscribed on its annals, while the Eminent Chancellor and the Trustees of the University rejoice that they can bestow upon you the highest honor in their power. Professors and students of our University join with the Rector in wishing you great happiness during the years that remain to you, and have only one regret, namely, that circumstances made it impossible to welcome you formally at Washington, though we are greatly consoled by the opportunity of thus honoring you under the hospitable roof of a most distinguished alumnus of the Catholic University.

THE CURRICULUM OF THE CATHOLIC ELEMENTARY SCHOOL.* A DISCUSSION OF ITS PSYCHOLOGICAL AND SOCIAL FOUNDATIONS

BY GEORGE JOHNSON

(Continued)

SUBJECT-MATTER AND SOCIETY—THE PAST

Two elements are basic in any valid philosophy of education, the needs of society and the needs of the individual. The child enters upon life, his powers undeveloped, his mind shrouded in ignorance, his habits unformed. By nature endowed with a set of instincts whereby he can effect certain elemental adjustments to his environment, he is utterly helpless in the face of that highly complex condition of human living that we call society. It is the function of education to raise the child above the level of his native reactions, to make him heir to the treasures civilization has amassed in its onward progress, and in the process of so doing, to develop his powers, to substitute for instinct rational habit, to impart to him the truth that shall make him free. In order to effect this, education must know the nature of the human mind and the conditions of its growth and development; but it must likewise be conscious of the character of the social environment for which it would fit the child. In other words its subject matter must be social as well as psychological, must prepare for life, the while it gives the power to live.

Regarded in one light, education is society's means of self-preservation and self-perpetuation. In the march of progress, human society stores up an amount of intellectual and moral treasure, builds up out of experience certain institutions, develops approved modes of procedure. These must perdure, if progress is to have any continuity. Else each succeeding generation would have to relearn the lessons of life and living.

Accordingly it has always been the principal, though for the most part implicit and unconscious aim of the human race, to educate its immature members, to impart to them the knowledge and train them in the skills that are necessary to maintain a given

*A dissertation submitted to the faculty of philosophy of the Catholic University of America in partial fulfillment of the requirements for the Degree of Doctor of Philosophy.

social footing. The child must be adjusted to the environment. Among primitive peoples, this process was and is, comparatively simple. The father trained the son in the arts of the chase and of war, for the tribe demands first of all, food and protection. The mother, upon whom devolved all that concerned shelter and the preparation of food and clothing, trained her daughter in these activities. This was education for the immediate demands of practical life.⁵⁴ But over and above this was a training which we might call theoretical. It was not enough that the young should learn the arts of the present; race-preservation demanded a knowledge of the past. They listened while the elders of the tribe described in solemn cadence the adventures of the ancient heroes and in time themselves learned these epics by rote. The mysteries of nature came to be clothed in myth and natural phenomena to be ascribed to occult agencies. The conduct of the tribe, its mutual duties and obligations, as well as its religious life, constitute the matter of its theoretical education.⁵⁵

Primitive education is interesting as being primarily social. It is carried on in the midst of the group and initiates the child immediately into group life and needs. It is not intellectual and remote from life, as education among highly developed peoples tends to become. It deals with situations that are present and with problems that are vital. It is not without moral value, for the individual must continually submit his will to the group. It has a religious value, elementary and distorted though it be, for even the lowest savages believe in some sort of animism, whilst more developed tribes have a considerable religious lore which affords them some insight into the world of the spirit and aids them to find a supernatural sanction for the law of nature.⁵⁶

The discovery of the art of writing marks the beginning of education as a formal institution in human society. When men found that they could make permanent records and thus preserve and perpetuate their traditions, a new momentum was given to progress and civilization and culture were born. No longer were religion, history, morals and law left to the mercy of word of mouth. They were snatched from a precarious basis and made sure and lasting. Moreover, with the mastery of the art of writing, a wider and

⁵⁴ Monroe, Paul, *Text-book in the History of Education*. New York, 1914, p. 6.

⁵⁵ *Ibid.*, p. 7.

⁵⁶ Hart, Joseph Kinmont, *Democracy in Education*. New York, 1918, p. 20.

deeper kind of learning was made possible. The school became a necessary demand. If the social inheritance of the human race was to be transmitted by means of written record, men must learn not alone the art of making records, but of deciphering them as well. The art of writing called for its complement, the art of reading. These arts, being artificial, could not be acquired by mere unconscious imitation, as the practical arts had been acquired before, but called for formal, explicit education.⁸⁷

The introduction of reading and writing made another tremendous difference in the process of education. Heretofore, education had been immediate and direct; the school had been life-experience. Henceforward, it is indirect, effected by means of a mediating instrument, the book. As a consequence education tends to become remote from life and to take on an artificial character. A new problem arises, the problem of keeping education close to life, of preventing its becoming formal and theoretical, of guarding lest it render men unfit for life instead of efficient in practical concerns. This problem must be met by every age, for as society changes and the conditions of life become different, education must change too. The school must be kept close to every-day experience; to be really effective, it must be colored by present life. Yet because of the nature of the media with which it deals, it finds this adjustment difficult.⁸⁸ Means easily come to be treated as ends, and the book, instead of being regarded as the key to life, is accepted as life itself. The function of education as adjustment to the environment begins to demand particular emphasis.

Inasmuch as the present study is concerned with elementary education solely, we will confine ourselves here to an examination of the influence of social needs upon the beginnings of education in the various epochs of the world's history. Among earlier peoples elementary education was received in the home. There were nations who considered ability to read and write a common necessity, and not an art to be cultivated by any special group or caste. The early Israelites looked upon the Word of God as contained in the Sacred Scriptures as the most important thing in life, and demanded a knowledge thereof of every individual. The family was responsible for the imparting of such knowledge.⁸⁹

⁸⁷ Willmann, Otto, *Didaktik*, Braunschweig, 1894, Band I, p. 113.

⁸⁸ Dewey, John, *Democracy and Education*. New York, 1916, p. 9.

⁸⁹ Willmann, Otto, *Didaktik*, Band I, pp. 124-133.

Likewise the Chinese were inspired by religious reasons in their care for universal literacy. Though only the privileged were destined for higher learning, all the children of the realm might, if their parents desired, acquire the rudiments of reading and writing. The nature of the language rendered this learning exceedingly difficult and long hours must be spent in memorizing a great number of characters and in conning by rote the canonical books.⁶⁰

It remained for the Greeks to organize a real system of education, and though in the beginning it was rather indefinite in character, still it showed the same general arrangement as the schools of today. The first period extended from the sixth or eighth to approximately the fourteenth or sixteenth year; the second period lasted until the twenty-first year and the last from that time onward.⁶¹ The first period was that of school education, the second, the college, which in Sparta lasted until the age of thirty,⁶² and the third, university education.

Before the introduction of written language, the education of the Greek child, resembled very much that of youths of other early nations. The knowledge he acquired was gleaned incidentally or by imitation, whether at home or abroad. The aim was preparation for the practical life of a citizen. From the earliest times of which we have record, there were two elements in Greek education, gymnastics for the body and music for the soul.⁶³ The latter had nothing to do with the training of the intelligence but was intended to strengthen and harmonize the emotions. With the introduction of the book came the school. Under its aegis, education gradually changed its character and became diagogic, as Davidson puts it.⁶⁴ The practical aim gave way to diagoge, or preparation for social enjoyment in the cultivation of the arts and philosophy. The Didaskaleon, or Music School, widened its

⁶⁰ Monroe, Paul, *Text-book in the History of Education*, p. 28. Despite the fact that the Oriental peoples were so largely engaged in trade and that the Egyptians in particular were such tremendous builders, it is curious to note that there are no records of the teaching of arithmetic and mathematics. Among the Egyptians, there were, however, institutions conducted in conjunction with those destined for higher learning, where architecture, sculpture and painting were taught.

⁶¹ *Ibid.*, p. 83.

⁶² *Ibid.*, p. 75.

⁶³ Davidson, Thomas. *The Education of the Greek People*. New York, 1906, p. 61.

⁶⁴ *Ibid.*, p. 58.

scope and introduced literary and moral instruction. Reading, writing and arithmetic were taught, besides patriotic songs and the great epic poems.

Sparta, whose civilization was primarily military in character, provided schools that gave little place to reading and writing, but insisted on physical training, discipline and the recital of ancient deeds of valor for the purpose of fostering martial virtue.⁶⁵

With the close of the Persian Wars, a mighty change took place in the life and thought of the Greek people. The change had been foreshadowed, in a manner, by the intellectual readjustment that had been taking place in Athens prior to the war.⁶⁶ Early Greek life had been dominated by the current mythology and the morals of the people looked to the gods for sanction. Gradually, however, the ancient polytheism had lost its hold, though the religious rites that had grown up around it continued to hold sway. The social order was strengthened by these rites as well as the ideal of community life that had survived the religion which had sponsored its origin. The reflective thought that had undermined the worship of the gods, now turned itself to a criticism of the existing political and social ideals, and gradually gave rise to an individualism that was no longer content with yielding an unthinking allegiance to the group. The Persian Wars resulted in the hegemony of Athens, a leadership based not so much on the common choice of the other states, as upon Athenian assertiveness. But the individualism practised by Athens in foreign matters, reacted within her own walls. The Sophists rose, their critical philosophy questioning everything and blasting the very foundations of the state. Institutions long maintained on the basis of habit, trembled in the balance and opinion waged war on conviction born of an authority no longer recognized.⁶⁷

Naturally this change in thought had its effect upon society. The spirit of the environment became individualistic rather than social, and Man, rather than the State, came to be regarded as the measure of all things. There was a corresponding shifting in the ideals of education. The schools began to strive for the improvement of the individual in place of preparation for civic life. The old rigor of the gymnasium, intended to impart strength and vigor to the body in order that it might become a fit instrument for the

⁶⁵ Monroe, Paul, *Text-book in the History of Education*, p. 75.

⁶⁶ Davidson, Thomas, *The Education of the Greek People*, p. 79.

⁶⁷ *Ibid.*, p. 83.

performance of civic duties, was relaxed and the new ideal became the acquiring of grace and beauty for the purpose of enjoyment and cultured leisure. There was likewise a change in the Music School. Where the old aim had been the development of those mental qualities which would enable a man to play a worthy rôle at home and in the market place, the new aim became individual happiness. A new poetry supplemented, if it did not entirely supplant the traditional epic; the strong Doric airs gave way to the lighter Phrygian and Lydian. Discussion and intellectual fencing became the order of the day and eventually fostered the introduction of grammar, logic and dialectic. The program of the lower schools was almost modern in the variety of subjects it offered.

Socrates sought to reduce the sophistic chaos to order by his doctrine of the idea and the dialectic method. He sought to reestablish the old social order, based as it was on habit, on a new principle derived from reflection. His influence was responsible for the introduction of dialectics in the schools. Physical training was forced to assume a role of lessening importance.⁶⁸

Plato's teaching concerning the nature of ideas and his theory of the State, while it did not effect any profound change, had its influence on educational thought. He regarded the school as a selective agency for determining the class in society to which a man shall belong. At the end of the primary period, it should at once be seen who is adapted by nature to become the craftsman, the soldier or the ruler. Plato would bridge the chasm between the practical and the diagogic, by demonstrating that only the select few are fitted for the latter. Davidson says, "The education which had aimed at making good citizens was spurned by men who sought only to be guided by the vision of divine things. Hence the old gymnastics and music fell into disrepute, their place being taken by dialectic and philosophy, which latter Plato makes even Socrates call the highest music."⁶⁹

Aristotle's educational ideas did not differ essentially from Plato's. Only the prospective citizen should be educated and citizenship is a boon to be conferred only on the most worthy. Merchants, artisans and slaves are to be excluded. Physical training should come first, followed by the moral and the intellectual. Intellectual nature is man's highest good and can be acquired by means of the traditional subject-matter of the schools,

⁶⁸ Davidson, Thomas, *The Education of the Greek People*, p. 113.

⁶⁹ *Ibid.*, p. 139.

provided that something more than its utilitarian character be kept in view. "To seek after the useful does not become free and exalted souls."⁷⁰ Music is important as a means of amusement and relaxation; dialectic and logic are fundamental.

Thus did the changing ideals and conditions of the Greek people reflect themselves in education. In the beginning practical and civic in character, Greek education gradually assumes a theoretical complexion, and the farther it progresses in this direction, the less universal does it become. At first it included all classes, for every man is a citizen of the state. But when Plato drew up a plan of the state wherein some were destined to rule and others to obey, and when Aristotle closed the doors of citizenship upon such as worked at menial tasks, the school tended to become an esoteric institution. The effects of all this on subject matter are plainly discernible. *Diagoge*, more and more theoretically interpreted, becomes the ideal; *Gymnastics* and *Music*, so cherished in the beginning, fall into a neglect that borders on contempt. The history of Greek education affords an interesting example of the manner in which education is affected by the environment. The school is intended as a preparation for life; the quality of the life considered desirable at any given time, will always determine the quality of the preparation the school must give.

The same phenomenon evinces itself in the history of Roman education. The elementary school of the early Romans was the home, where the boy learned the arts of war and agriculture. The *Laws of the Twelve Tables* must be learned by heart and once mastered were the index of culture. The father taught the arts of reading and writing. Later on we find an occasional school referred to, in particular when through the agency of commerce and diplomacy, Greece came to be a factor in Roman life. Then it was that the *Odyssey* was adopted as a text in the schools and the Greek language became an element in subject-matter (233 B.C.). The elementary school was entered by boys of six or seven. It was known as the "*ludus*" and in it were learned the arts of reading and writing with simple operations in arithmetic. The *Odyssey*, in Latin, was the first reading book and a great many maxims and bits of poetry were copied in Latin and conned by rote. The custom of learning the *Laws of the Twelve Tables* was continued until the first century before Christ.⁷¹

⁷⁰ Aristotle, *Politics*, Vol. VIII. p. 3.

⁷¹ McCormick, Patrick J., *History of Education*. Washington, 1915, p. 335a.

When the decline of Rome set in, we note once more that education is no longer fostered for the practical advantage of the whole people. It becomes a hollow, empty, formal process, making for affectation and dilettantism—a badge of distinction for a favored class. In other words, it gives preparation for a life that is neither worthy or universal. It produces weak and effeminate characters. The result in the case of Rome was the injustice and oppression in social life that sounded the knell of the Empire.⁷²

The educational concerns of the early Church were two-fold. On the one hand there was the duty of training the young in the doctrines and practises of Christianity. The world must come to know Christ Who is its only salvation, Whose words offer the only valid solution to its problems. In the beginning faith had come by hearing, but with the death of the Apostles the written Word assumed a tremendous importance. It demanded ability to read. At first such learning was given in the home, for the schools of the age were so thoroughly pagan in character, so much opposed in spirit and practice to the teachings of Christ, that men and women who were ever ready to lay down their lives in defense of their faith, would with little likelihood risk the faith of their children by allowing them to attend the existing institutions of learning.⁷³

On the other hand, the Church was ever conscious that though her children were not of the world, they were none the less in the world and must be able to maintain themselves in the struggle of life. At times, it is true, we are at a loss to determine the exact attitude of the Church toward secular learning. Tertullian, Chrysostom, Jerome, all great scholars themselves, condemned it as dangerous to faith and morals. When we remember that secular learning was largely comprised in the literary story of the pagan gods and that it subsumed a philosophy that was pagan, we can readily appreciate the attitude of the Fathers. Christ had come to save the world from precisely this sort of error, and until the old order had disappeared and the triumph of the Church was assured, it were better to attempt no compromise with the world.⁷⁴

There was provision for elementary instruction in the early monasteries. Every novice must learn to read; according to the Rule of St. Benedict, he is required to read through a whole book

⁷² Monroe, Paul, *Text-book in the History of Education*, p. 272.

⁷³ Lalanne, J. A., *Influence des Peres de L'Eglise sur L'Education Publique*. Paris, 1850, p. 7.

⁷⁴ *Ibid.*, p. 89.

during Lent. Moreover, in their great work of civilizing the barbarians, the Benedictines found that the interests of the Gospel could be best served if they fitted themselves to become teachers of agriculture, handwork, art, science and cultural activities of every sort.⁷⁵

Summing up, we may say that the early Christian schools cherished a religious ideal and responded to a religious need. Whenever they admitted subject matter that was secular, they did so with a view of serving a higher end. The environment to which they sought to adjust the child, was not the existing environment with its myriad evils, but an ideal environment to be effected through the transforming power of the Word of God. The schools that developed under this ideal came nearer to the notion of true education than any of the schools of antiquity. They sought not only information and external culture, but true education. Knowing was supplemented with doing, the theoretical was combined with the practical, faith required act. All things met in religion and thus was brought about a unity and coherence of subject matter that had not been approximated in the past.⁷⁶

Throughout the Middle Ages, religion continued to dominate life and consequently education. The Christian ideal permeated all the lower schools of the time, the Cathedral and Chantry schools, the great monastic schools and the schools established by the various religious orders. It was the soul of Chivalry and formed a background for the training afforded by the Guilds. Not that there was not wide provision made for secular learning, but secular learning was sought as a means of coming to the fulness of Christian life.

Charlemagne effected a great educational revival under the direction of Alcuin (735-804). The new nations must become heirs of the civilization that had preceded them, the while their own characteristics are developed. Education is the agency which can accomplish this end. The famous Capitularies gave minute directions as to the training of the young. The importance of religious training is emphasized and this in turn demands the ability to read and write, lest there will be "lacking the power rightly to comprehend the Word of God."⁷⁷ Schools for boys are

⁷⁵ Willmann, Otto, *Didaktik*, Band I, p. 239.

⁷⁶ *Ibid.*, p. 240.

⁷⁷ Migne, *Patrologia Latina*, Vol. cv, p. 196.

to be established in every monastery and episcopal See, where they will be taught reading, writing, arithmetic and grammar.

The development of the higher schools with the Trivium and Quadrivium and the rise of Scholasticism, brought the civilization of the Middle Ages to its zenith, and the conclusion is valid that the tremendous work done in the Universities and the consequent spread of knowledge, could not but stimulate the lower schools. They supplied the knowledge of letters necessary for admittance into the Temple of Learning and with them can be classed the grammar schools, which according to the analogy represent the first and second floors of the edifice.⁷⁸

The Renaissance came and with it a new trend in education. Many causes operated to bring about the great rebirth of ancient learning, the return to the civilizations of Greece and Rome as to the fountain of wisdom. Scholasticism like all things human, saw the day of its decline. The later Scholastics lost sight of the end of their system, so eager were they for the mental game that its method afforded them. Formalism always breeds revolt and reaction, and when men like Dante, Petrarch and Boccaccio came forth to illumine the past with the beacon light of their intelligence, they found a world prepared to follow where they led. Italy always proud of her lineal descent from the Romans, hailed their message with joy. The past became the absorbing interest of the day. History was enthusiastically cultivated. More than that, actual life and daily experience were accounted subjects worthy of study. Things, not books and formulae were to be studied. The physical universe was opened to investigation and modern science was born; the emotions, which had suffered at the hands of the late Scholastics, came into their own. Ancient literature was the key to all this varied knowledge, revealing as it did the old, classic civilization as a kind of mirror of the present, wherein things so seemingly sordid in the garish light of the present, were reflected in a nobler and more ideal vision.

The elementary education of the time was concerned with preparation for the classical studies. The elements of Latin and Greek were taught as before, but now with a new end in view. It was no longer the Grammar, Rhetoric and Dialectic of the Trivium that the child anticipated, but the reading of the ancient masters.

⁷⁸ Cubberly, E. C., *Syllabus of Lectures on the History of Education*. New York, 1904, p. 85.

Not that the schools of the early Renaissance were mere literary academies. Vittorino da Feltre sought to prepare youths for life.⁷⁹ Literature was the basis, but this was because it was deemed best suited to give a liberal education, the education worthy of a free man. Erasmus was zealous for the knowledge of truth as well as the knowledge of words, though he held that in order of time, the latter must be acquired first. Object teaching, the learning of reading and writing "per lusum," arithmetic, music, astronomy—all were to be studied, but always in a subordinate way to, letters. Quite modern is Vives, in his treatment of geography, mathematics and history.⁸⁰ While all the humanists defended Latin as the language of the cultured man, they saw the necessity of training in the vernacular. True, it is to be learned in the home, but the teacher is to be ever on the alert to see that the native language is correctly written and spoken.

The great humanist schools were intended for noble and influential youths. But there was a ferment at work among the masses. Economic conditions were changing. The old feudalism was breaking down. Discoverers went forth to find new trade routes and free towns were springing up everywhere. A new impetus was given to commerce and a new type of education was demanded for the future merchant. Town schools were established, Latin in character but practical in their aim. Elementary adventure schools and vernacular teachers came into vogue. In 1400, the city of Lubeck was given the right to maintain four vernacular schools where pupils could be trained in reading, writing and good manners.⁸¹ There were also writing schools and reckoning schools. Sometimes the Latin schools taught arithmetic for disciplinary reasons. But merchants needed clerks who could manipulate number in business transactions and hence the reckoning master must teach "Latin and German writing, reckoning, book-keeping and other useful arts and good manners."⁸²

We note, then, that the needs of society affected elementary education during the period of the Renaissance, in a two-fold way. First, the humanistic character of the higher schools demanded linguistic training for those who were in a position to become

⁷⁹ McCormick, Patrick J., *History of Education*, p. 176.

⁸⁰ *Ibid.*, p. 202.

⁸¹ Parker, S. C., *The History of Modern Elementary Education*, p. 30.

⁸² Record of appointment of a reckoning master at Rostock, 1627. *Ibid.*, p. 30.

gentlemen and scholars. Secondly, the development of commerce and business called for a more universal ability to read and write the vernacular and to use numbers in a practical manner.

The study of the vernacular was given added impetus by the Protestant Revolt. The Bible became the basis of Protestant belief and must be made accessible to the masses. Hence the zeal to translate it into the vernacular and to teach the people to read. The Catholic Bible had long before been translated into the vernacular. The invention of printing stimulated the spread of vernacular literature of a secular kind and made ability to read an indispensable requisite for all who would take part in commercial affairs. Where the churches became nationalized, as in Protestant Germany, the State fostered education, though it is interesting to note that the rulers took care to provide Latin schools showing thus a preference for class education as against the education of the masses.

In England elementary schools were not provided by the State or the Established Church. The "dame schools," private enterprises, took care of this phase of education. Mulcaster said in 1581, "For the elementary, because good scholars will not abase themselves to it, it is left to the meanest and therefore to the worst."³³

The Catholic Counter-Reformation set great store by the spread of elementary education. The Council of Trent ordered parish schools reopened wherever they had declined and offered particular encouragement to those religious orders that had chosen the elementary school as the field of their endeavor. A new spirit of zeal fired the orders in question and synods and councils sought to apply the Council's directions. The Jesuits did not enter the field of the lower schools, but other Orders, such as the Ursulines did. Later on the Brethren of the Christian Schools took the elementary field for their very own, gave instruction in reading, writing and arithmetic, and exemplified the simultaneous method, a great improvement over the school procedure of the time and the foundation of the modern methods of school management.³⁴ These schools, it goes without saying, were religious in character; yet they did not fail on this account to provide the necessary preparation for practical life. They are a further example of the

³³ Watson, F., *English Grammar Schools to 1660*. Cambridge, 1909, p. 156.

³⁴ McCormick, Patrick J., *The History of Education*, p. 304.

Church's educational method throughout the ages—to seek first of all that which is the “better part,” but while so doing not to neglect the natural means that were intended as aids to salvation. She prepares her children for life in the world, though insisting ever that their welfare and the good of the world, consists in their striving not to be of the world.

Meanwhile new currents of educational thought were beginning to run in men's minds. Humanism, at first so full of warm, human life, had become devitalized. Formalism enveloped it. The languages of the ancients, once cultivated for their own intrinsic beauty and the depths of human emotion they expressed, were now cultivated for mere verbal reasons. Elegant speech was sought, not as a vehicle for elegant thought, but simply as a social grace. Erasmus had foreseen this eventuality and had sought to prevent it. Prophets of his order were Rabelais, Mulcaster and Montaigne. They preached the real purpose of the study of the classics, the study of ideas. This is the movement known to the history of education as Realism. Bacon, Ratke and Comenius carried its implications to further conclusions. Education is more than a training of the memory. Its materials are not all enclosed within the covers of a book. Learning is founded on sense perception; every-day experience has an educational value; the object should be known prior to the word. The vernacular is no longer simply tolerated, but comes into its own as a proper study in the schools. The social ills of the time direct men's attention to education as a means of amelioration. From this time forward the social character of education is emphasized more and more. All the knowledge that the race has acquired throughout the ages concerning man and nature, is to become the common heritage of all, that through it mankind may be bettered. Plato's philosopher king is being forced to abdicate.⁸⁸

When the seventeenth century came, the new realism had met with such favor from society and taken such complete hold of the schools that the traditional literary and classical curriculum must needs find new grounds to justify its position. A new theory was formulated, which recognized the inadequacy of classical training as a direct preparation for practical life, but which maintained that direct preparation is not educative in the best sense of the word. The ideal procedure is to prepare for life by indirection.

⁸⁸ Monroe, *Text-book in the History of Education*, p. 462.

This is accomplished by the development of the individual character and the building up of general habits which will function in any situation. It is not the thing learned that matters, but the process of learning. The old languages offer certain difficulties in the encountering of which the mind receives the best kind of training. "Studies are but, as it were, the exercise of his faculties and the employment of his time; to keep him from sauntering and idleness, to teach him application and to accustom him to take pains and to give him some little taste of what his own industry must perfect."⁸⁶

John Locke, though his philosophy of education might as justly be classified with that of Montaigne or Bacon, or even in some points with that of Rousseau, is generally regarded as the father of the theory of formal discipline. Locke regarded the perfection of life as consisting in the love of truth, to attain which the mind must be properly educated. Education should aim at vigor of body, virtue and knowledge. The first is to be obtained by inuring the child to physical hardship, the second by the formation of good habits and the discipline of impulse, the third by training the mind in the process of learning, first of all by preparing it for learning and then by exercising it in the observation of the logical connection and association of ideas.⁸⁷

The disciplinary ideal has influenced education even to the present day. The English public schools subscribe to it, it suggests the name of the German Gymnasia, and even here in America, where the elective system has largely replaced it in the higher schools, it still affects the elementary school. Only with the greatest reluctance, do the schools admit content studies. Even when new subjects are introduced through social pressure, schoolmen hasten to justify them on disciplinary grounds.⁸⁸

The eighteenth century was a period of ferment. On the one hand, society, as represented by the so-called privileged classes, was becoming more and more artificial and trivial in its interests. The architecture of the time, with its redundancy of ornament, its weakness of design and its at times almost fantastic orientation, is a significant expression of the spirit of the generation. A life of

⁸⁶ Locke, John, *Thoughts on Education*. Quick Ed., pp. 75-76.

⁸⁷ *Ibid.*, passim.

⁸⁸ Jessup, W. A., *The Social Factors Affecting Special Supervision in the Public Schools of the United States*. Shows how disciplinary reasons have been alleged by the schools in justification of the newer subjects.

elegant leisure and diverting amusement was the ambition of the upper classes and education was regarded in the light of this ideal. Literature and art were cultivated as the embellishments of life and things practical were despised as beneath the level of the gentleman. On the other hand, the lower classes, poor, overworked, with little or no opportunity of beholding life in its kindlier aspects, were becoming sullen and restless. The feeling that there was nothing in the essential order of things which doomed some to slave while others spent their days in magnificent idleness, was becoming more and more explicit. The towns established in the Middle Ages under the inspiration of commerce and improved methods of production, fostered the growth of a middle class, the Bourgeoisie. This class, active, resourceful, powerful in business, was steadily extending and deepening its influence. Out of its ranks were recruited the legal profession of a given realm, the lawyers and lesser officials. It became ambitious for political power, until that time vested in a decadent nobility, and stretched forth its hands to position and embellishment, so long the sacred heritage of birth and class.

The Bourgeoisie were interested in science and learning. Science flourished during the period, and we behold the emergence of great lights like Newton, Leibnitz, Galvani, Volta, Lavoissier, Cavendish, Haller, Jenner and Buffon. Encyclopedias were published and royal societies and academies of science were founded.⁸⁹

The success which greeted the human mind in its attempts to solve the problems of the physical universe, stimulated it to inquire into the secrets of social living. The power of Reason was exalted; no limits were admitted to the possibility of its accomplishments. Divine Revelation and ecclesiastical direction were regarded with impatience. Rationalism became the order of the day and a new philosophic era, the era of the Enlightenment was proclaimed. Voltaire is the great name of the period, and he the product of the Bourgeoisie. He attacked the Church, scoffed at Revelation, exalted experimental science and became the prophet of Deism. His efforts were seconded by the Encyclopedists in France—the Encyclopedia being “more than a monument of learning; it was a manifesto of radicalism. Its contributors were the apostles of rationalism and deism and the criticism of current

⁸⁹ Hays, Carlton, J. H., *A Political and Social History of Modern Europe*, New York, 1916. Vol. I, pp. 413-418.

ideas about religion, society and science, won many disciples to the new ideas."⁹⁰

The immediate effect of the Enlightenment upon the minds that came under its spell, was a formalism even colder and more artificial than that which afflicted society before its advent. A new aristocracy developed, an aristocracy of learning, which, though it professed to hold the key to a better order of things, had really very little sympathy with the masses and awakened little enthusiasm in the heart of the common man. The cult of the reason degenerated into mere cleverness and affectation, a mere outward seeming that cloaked the meanest selfishness and tolerated the worst injustice.

On the other hand the Enlightenment planted a seed which in due time was destined to bear its fruit. The social correlate of the philosophy of the day was Individualism. Custom and tradition being ruled out of court, the appeal was made to the intelligence of the individual. Educationally this meant less insistence on religion, on history and social ethics, and zeal to build up virtues of a rather abstract quality. This ideal made itself felt in the lower schools in a contempt for the traditional catechism and primer, an insistence on the practical arts, and an over-emphasis on the instruction side of education. This latter was in line with the doctrines of rationalism. The reason being all-powerful, it followed that the reason should be cultivated in preference to the other powers. The feeling side of education was neglected.⁹¹

But the social ills of the day were too real to be thus reasoned away. The people were demanding relief. Like the Sophists of old, the philosophers of the Enlightenment blasted away the foundations of the existing order without offering anything constructive in its stead. Historically the result was the French Revolution; philosophically and pedagogically, it was the thought of Jean Jaques Rousseau. Rousseau, the apostle of Romanticism, detested the coldness of the philosophers and proclaimed that right feeling is as essential as right thinking. "Rousseau had seen and felt the bitter suffering of the poor and he had perceived the cynical indifference with which educated men often regarded it. Science and learning seemed to have made men only more selfish. He denounced learning as the badge of selfishness and corruption,

⁹⁰ *Ibid.*, p. 421.

⁹¹ Willmann, Otto, *Didaktik*, Band I, p. 349.

for it was used to gratify the pride and childish curiosity of the rich rather than to right the wrongs of the poor."⁹²

Rousseau raised the cry, "Back to nature." His educational ideas were not really new; they are implicit in all the great educational thought of all times. But because the education of the day had become so formal and pedantic, it seemed a new doctrine, and enthusiasts can be excused when they hail Rousseau as the "discoverer of the child." Children should be allowed to follow their natural inclinations and not forced to study things for which they have no love. Practical and useful subjects are of greater import than Latin and Greek. "Let them learn what they must do when they are men, not what they must forget." The *Emile* was read everywhere and with enthusiasm. "Purely naturalistic and therefore unacceptable to Christians, it is defective in purpose, having only temporal existence in view; it is one-sided, accepting only the utilitarian and neglecting the aesthetic, cultural and moral. Among so much error there was nevertheless some truth. Rousseau, like Comenius, called attention to the study of the child, his natural abilities and tastes, and the necessity of accommodating instruction and training to him and of awaiting natural development. His criticism served many useful purposes and in spite of his chicanery and paradoxes many of his views were successfully applied by Basedow, Pestalozzi and other modern educators."⁹³

The men who followed Rousseau may or may not have been aware of his influence. No doubt he was but the spokesman of a conviction that was general and which would have worked itself out even if he had never raised his voice. The tremendous social changes of the time and the new doctrine of human rights that had become prevalent, called for a reform in the world of the school. Again, it was but natural that science should discover that mental processes like other phenomena are subject to the reign of law. Henceforth we find education more concerned with its starting point than its completion. No longer is it the ideal of the gentleman, his mind well stocked with approved knowledge, his manner perfect, that predominates; the child with his unfolding powers, holds the center of the stage. Pestalozzi, on the theory that education is growth from within stimulated by the study of objects rather than symbols, sought by object study to awaken in the

⁹² Hayes, Carlton, J. H., *A Political and Social History of Modern Europe*, Vol. I, p. 423.

⁹³ McCormick, Patrick J., *History of Education*, p. 318.

child perception of his environment. Herbart goes further, and shows how Pestalozzi's precepts are not sufficient, that object study arrives nowhere unless ideas are elaborated. Pestalozzi's method is but the beginning; it presents to the child the world of sense. But the real end of education is virtue, and this is to be achieved by presenting to the child in addition to the world of sense, the world of morals. The presentations of sense must be worked over by the mind, assimilated and elaborated into ideas and judgments which finally produce action.⁹⁴ Instruction must so proceed that idea leads to idea; this is accomplished by means of apperception. Interest must be aroused that will become part of the child's very being and which will consequently direct his conduct.

Herbart made instruction the chief aim of education on the assumption that knowledge is virtue. Friedrich Froebel, with keener insight into child psychology, emphasized the importance of guiding the child in his own spontaneous activity. Learning is an active process.⁹⁵ Expression must be stimulated. The materials of education must be drawn from life as it now is, for we best prepare for life by living.

Under this new inspiration, the school becomes a place for activity and not mere passive listening. The play of children is studied and its educational value noted. Handwork becomes an important instrument for exercising creative ability; nature study is cultivated as a source of natural interest and because it affords opportunity for activity.

The nineteenth century was scientific in character; hence it was but natural that the scientific element should seek entrance into the schools. There was a long and bitter controversy between the advocates of science and the defenders of the old classical ideal of a liberal education. In the end a new ideal of liberal education developed, placing value on everything that could make a man a worthier member of society. Science could not be left out of such a scheme, and chiefly through the influence of Herbert Spencer and his doctrine of education for complete living,⁹⁶ the claims of the new discipline were finally recognized.

⁹⁴ Herbart, John Frederick, *Outlines of Educational Doctrine*. Translated by Alexis F. Lange. New York, 1901, Ch. III.

⁹⁵ Froebel, Friedrich, *The Education of Man*. Translated by W. N. Hailmann. New York, 1906, p. 8.

⁹⁶ Spencer, Herbert, *Education—Intellectual, Moral and Physical*. New York, 1895, p. 30.

From this cursory summary we see how educational ideals change from age to age to meet the change in social conditions. The prophets of the day generally turn to the school as a means of propagating their doctrine for they realize that their hope lies in the plastic mind of the child rather than in the formed and prejudiced intellect of the adult. It is no easy matter to prepare the soil when deeply imbedded rocks of conviction and the stubborn, tangled under-brush of habit and custom must first be cleared away. The mind of the child is a virgin soil which welcomes the seed and nurtures it to fruitfulness.

However it would be wrong to say that the schools of a particular age always respond to contemporary social ideals and needs. The education of primitive groups is immediate and direct, but when education becomes formal it tends to become conservative. Education as an institution exhibits the same suspicion of change that is characteristic of other institutions. It guards jealously the heritage of the past and is slow to approve the culture of the present. Though the Sophists scoffed at the religious and social foundations of ancient Greece, the schools continued to extol them because they at least afforded some positive sanction for public morality. The ideal of the orator dominated Roman education long after the function of the orator had lapsed into desuetude. Scholasticism waned in influence because it failed to take proper cognizance of the social and intellectual changes that preceded the Renaissance. The later humanists saw in the classics only an exercise in verbal intricacies. It is interesting to note that when civilization reaches a certain degree of culture, formalism usually eventuates, for the reason that culture tends to become abstract and divorced from reality. The school accentuates this condition and heeds the claims of the symbol rather than the thing, of the book rather than life.

The result is that the boon of education comes to be denied all but the favored few. Class distinction is born and the evils of privilege and oppression make their appearance. When reaction sets in reformers demand a more real and universal education. Montaigne, Locke, Rousseau, Pestalozzi, Froebel, and in our own day John Dewey, have regarded education as a means to social betterment. The same was true in other days of the work of John Baptist de la Salle. But the doctrines of men of this type do not as a rule affect contemporary practice, except in the case where they

found schools of their own for the purpose of exemplifying their ideas. Even then the results are merely local. The schools of tomorrow apply the doctrines of the schoolmen of today.

Now it would be ideal if the schools of each succeeding age were to adjust the individual perfectly to his present environment. But this would imply that society at any given time be self-conscious. It must know its own characteristics, its ideals, the function of its institutions and its means of control. It goes without saying that society in the past has not possessed such knowledge. It is only in comparatively recent times that experimental science has turned its attention toward social organization; scientific sociology is as yet in the infant stage. The study of the past, shows us how certain institutions and forces have operated for the maintenance of order and the building up of social organization. But at the time it was the method of trial and error rather than a conscious ideal of procedure that was followed. The point of departure was the individual rather than the group.

Today, with the advance of the social sciences, the objective point of view is extolled over the subjective. Ways and means are being studied to control the group directly instead of indirectly by means of metaphysics and psychology.⁹⁷ Education is listed among the means of control. The school is no longer to be considered a philanthropic enterprise for rescuing the individual from the unfriendly forces that abound in his environment, but as a social instrument for fostering group ideals and insuring group progress. Education is made universal and compulsory because ignorance is a social danger that must be eliminated for the good of society.⁹⁸

This new conception of education as social control has tremendous possibilities for good or evil. The norm of control must be true and valid; if it is nothing more than mere expediency, the results will be disastrous. Moreover there must be a deep insight into social forces and phenomena. His philosophy affords the

⁹⁷ Bernard, Luther Lee, *The Transition to an Objective Standard of Social Control*. Chicago, 1911, p. 92.

⁹⁸ Ross, Edward Alsworth, *Social Control, A Survey of the Foundations of Order*. New York, 1901, p. 163. Ross charges that the Church was in the beginning too much interested in "soul-saving" to give much attention to the welfare of society. He fails to understand that the Church's zeal for the salvation of the individual soul resulted in a complete subversal of the old pagan ideals of life that had produced such corruption, oppression of the weak by the strong and caused the decay of society. The educational activities of the early Church afford a splendid instance of the power of the school to change the environment, to control the group.

Catholic educator a knowledge of the necessary fundamental principles which he must follow. These are to be interpreted in the light of present conditions. The school must answer the needs of the time. A knowledge of present social conditions is absolutely imperative for the formulation of a curriculum; otherwise the school will fail of its mission. This aspect of the relation of subject-matter to society will be considered in the following chapter.

(To be continued)

ROBINSON'S READINGS IN EUROPEAN HISTORY

The publication of Source Books should be hailed with satisfaction. We wish to get at the truth and, as far as possible, draw our knowledge from the spring itself. We always prefer to "see for ourselves." "The oftener a report passes from mouth to mouth the less trustworthy and accurate does it tend to become." The ideal would be to handle and examine the originals themselves and pick out and note the passages which are of importance. Most of the documents which bear on the history of the Middle Ages many of us could even read in the language in which they were written, because during that period the common idiom of all the educated in Europe was Latin. But the ponderous tomes in which most of the sources are now deposited are inaccessible to most of us. The more should we welcome the opportunity to peruse and study at least a few of the most important passages in faithful translations. This is what the so-called source books, which are becoming more and more common in our days, make possible for us.

It is to be deplored that unfairness, often quite unintentional, can be practiced even in source books. The passages may be so selected as to give to some real fact an undue prominence; or some less reliable sources may be represented as on equal footing with better ones; or finally, the translation may be incorrect, or, if correct on the whole, may render some details less accurately.

It will certainly be worth our while to examine one of the more widely spread source books, at least in some of its important features.

James Harvey Robinson's *Readings in European History* is announced as "a collection of extracts from the sources chosen with the purpose of illustrating the progress of culture in Western Europe since the German invasions." We are not surprised at the insertion of secondary sources. Many a point would otherwise require a very large amount of original information—for instance, the more lasting conditions and customs of ancient times. If the secondary author is conscientious and fair, he will save us the trouble of study-

ing and analyzing the original sources, though, as remarked above, we should always prefer to look into the latter ourselves.

The work has two volumes, the first covering the period up to A. D. 1500. To this volume we shall here confine ourselves.

Volume I contains some three hundred pages of merely *secular matter*. They, with the additional information given by the author in prefaces and notes, are very welcome and interesting. There are twenty *bibliographies*, which cover about seventy pages. A peculiar charm is hidden in the detailed descriptions of the sources and source editions which form part of the book lists. Catholic authors are by no means neglected. Mann's and Pastor's *Histories of the Popes* are mentioned and not dismissed without remarks of praise. Special care has been taken to introduce the student into the knowledge of the older, mostly Latin, sources of our knowledge of the Middle Ages. Although the author repeatedly reminds the reader that all this is very incomplete, the beginner will perhaps thank him all the more for what is disclosed to him. Each bibliography has three parts. The third is devoted to source material in the stricter sense of the word. The first two give references to present-day historians.

The *Catholic Encyclopedia* is not mentioned. But the "Readings" were compiled in 1904. Had it been issued ten years later, I do not doubt in the least that that great Catholic publication would have been duly recommended. The small *Catholic Dictionary* by Addis and Arnold has found a place and is set down as a very useful book. There are some riddles, however. It does not appear how Sabatier's *Life of St. Francis* could be so favorably spoken of, when the same Church which declared St. Francis a Saint has put this life on the Index of Forbidden Books. One should think it is the Church that must know what precisely made the great poor man of Assisi a Saint.

The readings on events of a religious character cover about two hundred pages. Unfortunately a very large part of them cannot be said to have been chosen appropriately. It is certainly well to reproduce the famous section from Eugenius IV's bull *Exultate Deo* which authentically explains the na-

ture of the *Seven Sacraments* (p. 348). But the next chapter, "Tales Illustrating the Power of the Sacraments," does not illustrate that power at all (p. 355). There are two pious stories—one rather naive; both, however, translated in a reverent style—to illustrate the Real Presence of Christ in the Sacred Eucharist. To the non-Catholic reader they will simply furnish one more "proof" for the implicit belief in miracles which he has ever attributed to Catholics. He will be unable to recognize in them anything of the true efficacy of the Sacrament of Christ's Body and Blood.

The next story tells how a monk's confession blots out, in the devil's record, a little fault which the monk had committed. But that confession is not sacramental. It is the self-accusation made before the assembled monastic community.

One of the grandest features of religious life in the Middle Ages was the veneration of the *Blessed Virgin Mary*. It was the inspiration of knight and monk and maiden, of poet and artist and preacher. It furnished an ideal to the great and the lowly alike. Nothing would be easier than to fill pages with quotations from medieval prose and poetry on the glories of the Queen of Heaven. Robinsin gives us one single story, again a miracle story (p. 357). A monk and a married woman had sinned. Miraculously their reputation was restored to them, when with true contrition they implored the help of "the Virgin." This is all the non-Catholic reader will hear of that grand devotion which truly penetrated medieval Christianity to the very core. Unless the author was willing to say much more on this point, he should not have mentioned anything. Must not the non-Catholic reader begin to wonder what benefit, after all, present-day Catholics can derive from the veneration of the Mother of the Lord?

The next selection, meant to show the nature of the *Privilege of the Clergy* (p. 359 ff.), creates an absolutely erroneous impression. It is culled from the *Philobiblion* of Richard of Bury. The "Books" themselves are introduced as complaining of the ingratitude of members of the clergy, though the latter owe their position and privileges chiefly to the advantages secured by books. A clergyman may even be saved from the gallows by the books. A man accused of all sorts of excesses

stands before the secular judge. He has no friend to appeal to for help. But lo and behold, he is able to read the Bible, and thus proves himself to be a clergyman. He is immediately surrendered to the bishop, and "rigor is changed into favor." This again is all the non-Catholic, or, let us say, the modern man learns of that privilege. Nothing about the reasonableness of such an exemption, at any rate during a period when educated clerymen might otherwise be obliged to submit to the verdict of some rude, ignorant knight. Judging from this passage all the privilege was good for was to enable criminals to escape well-merited punishment. Here, again, either more illustrations should have been given or none at all.

It is impossible to see what we are expected to understand by *heresy*. A chapter (XVII, p. 371 ff.) is headed, "*Heresy and the Friars*." The first section is "Denunciations of the Evil Lives of the Clergy." Now, the unchurchly lives of priests, monks, and bishops are no heresy. The confusion in the use of this term, which is often observed elsewhere, should not be increased by works that have the name of a renowned historian on their title page. Ten pages are filled with reports, in prose and poetry," of the deplorable condition of the clergy with no counterpoise at all. And this another chief defect of the work. It nearly always puts in the foreground the less attractive, the blamable, even the repulsive, when speaking of ecclesiastical persons and conditions. The positive side, the grand, the lovable, is neglected or represented in such a way as to be overshadowed by the contrary. That the Church was a power for good, for the betterment of morals and manners, that she furnished the truest and strongest motives for pure and peaceful and useful living, is hidden rather than clearly set forth throughout the whole work.¹

¹Something similar is the case with the author's school text-book, "Medieval and Modern Times." There is a chapter in it, "The Medieval Church at Its Height." It begins by stating that "without them (church and clergy) medieval history would become almost a blank, for the Church was incomparably the most important institution of the time, and its officers were the soul of nearly every great enterprise." When reading on we cannot escape the impression that the author was immediately sorry for having given such a recognition to the Church. For the whole chapter is practically devoted to toning down the statement he has just made.

Concerning the *Scholastics*, the first impression given by the "Readings" is that of praise and respect (p. 458 ff.). But the toning down process begins at once. The section winds up by a quotation from Rashdall's "History of the Medieval Universities," which ends thus: "... the Summa Theologiae of Aquinas, still the great classic of the Seminaries. To that marvelous structure—strangely compounded of solid thought, massive reasoning, baseless subtlety, childish credulity, lightest fancy—Aristotle has contributed assuredly not less than St. Augustine." Omitting the question whence the greater part of the material embodied in the Summa has been derived—from Aristotle, or St. Augustine, or the Councils of the Church, or the Bible—it is certainly amazing that such an insinuation against the professors of our seminaries should have been allowed to figure in this book.

One might really wish Robinson had left all questions of religion and theology severely alone. It would have been better for him and his work. This becomes still clearer by a closer examination of a selection to which he apparently attaches more than ordinary importance. It is taken from a work, which, he says, "has been quite properly called the greatest and most original political treatise of the Middle Ages." It is the famous *Defensor Pacis*, Defender of Peace, the principal author of which was one Marsiglio (Marsilius) of Padua (pp. 491 ff.).

During the first half of the fourteenth century there was a fierce struggle between Popes John XXII and Clement VI and the German king, Louis the Bavarian, who styled himself emperor, though he was never crowned by a lawful pope. Marsiglio was one of Louis' most active and most able followers. To give theoretical backing to the "emperor's" extravagant demands he wrote the *Defensor Pacis*. The book is certainly radical enough. It would not have found many readers unless the soil had been prepared by the widely disseminated charges of wordliness, avarice, and unfairness hurled freely against priests, monks, bishops, and popes (see Guggenberger, II, par. 18). Marsiglio boldly stated exactly the contrary of what had so far been generally accepted in political matters, by high and low in all Christendom. The pope, he says, is not the

supreme head of the Church, but in every regard subject to the secular authority, which may even depose him if it sees fit. "With the consent of the human legislator, other bishops may, together or separately, excommunicate the Roman bishop and exercise other forms of authority over him." "No bishop or priest, or assembly of bishops or priests, may excommunicate any person or interdict the performance of divine services, except with the authority of the lawgiver (namely, the people)." The temporal possessions of the Church are of course to be seized by the temporal rulers. Several pages are filled with similar quotations.

And how does Marsiglio prove such astounding doctrines? Robinson does us the favor of quoting at least one instance, evidently the one which he considers the most brilliant. He introduces it with the remark: "Marsiglio's modern independence of thought and methods of criticism may be illustrated by the following passage, in which he questions a universally accepted belief of the Middle Ages." We reproduce the substance of the quotation.

The last chapter of the Acts of the Apostles, says Marsiglio, makes it very probable that St. Peter had not arrived in Rome before St. Paul was brought there as a prisoner. For when the latter, three days after his entry into the city, addressed the Roman Jews, they told him, "we neither received letters out of Jerusalem concerning thee, neither any of the brethren that came shewed or spake any harm of thee. But we desire to hear of thee what thou thinkest, for as concerning this sect (of the Christians) we know that everywhere it is spoken against." "I would," continues Marsiglio, "that any one anxious for the truth, and not bent on mere discussion, should tell me if it be probable that St. Peter had preceded Paul in Rome and yet made no proclamation of Christ's faith, which the Jews, in speaking to Paul, call a sect." In other words, he maintains that St. Peter could not have been in Rome before Paul, because Christianity was unknown. Now this latter supposition is the very acme of superficiality.

First of all, the words of the Jews show very clearly that they knew already many things of the "sect" of the Christians. It was not St. Paul who introduced the subject but the Jews themselves. It was evidently a burning question for them.

Could they not have heard about Christian doctrine, directly or indirectly, from St. Peter? Nay, if we suppose that the new religion was already accepted by numerous persons, who in that case must have been chiefly recruited from the Jewish colony in Rome, the words of the Rabbis sound very natural.

Moreover, and this is the worst for Marsiglio and his methods, only a few verses before the account of the meeting of St. Paul with the Jews, the text of the Acts says: "We came . . . to Puteoli, where, finding brethren, we were desired to tarry with them seven days; and so we came to Rome. And from thence when the brethren had heard of us they came to meet us as far as Appii Forum, and the Three Taverns. Whom when Paul saw, he gave thanks to God and took courage." This is found in Chapter xxviii, 13-15; the verses referred to by Marsiglio are in the same chapter, 17-22. These "brethren" were evidently Christians. Jews are not spoken of in this way by the author of the Acts. Nor would their sight have encouraged St. Paul. Nor would he have arranged for a meeting with the chief of the Jews three days after his arrival in the city. Forum Appii is forty, Tres Tabernae thirty miles from Rome. There seems to have been then, a goodly number of Christians in Rome, and among them many that could afford to travel such distances to meet the Apostle of the Gentiles. By looking a little more carefully, or rather just a little less carelessly at the text before his eyes, Marsiglio could have made the discovery that there were Christians in Rome before the arrival of St. Paul. Marsiglio's "modern independence of thought and methods of criticism" really appear in a very miserable light.

He adds a few more "critical" remarks, one of which is this: If St. Peter had been in Rome, "why did the author of Acts make absolutely no mention of the fact?" A few lines later, he states, "we must, following Holy Scripture, hold that St. Paul was bishop of Rome." We answer by asking the same question: If he was, why does the author of Acts make absolutely no mention of the fact? We can expect this the more as the sacred text says expressly that St. Paul remained in Rome two years—two long years, and no mention is made of any episcopal action, not even of a sermon, except the one interview with the "chief of the Jews."

As few of us will ever be able to examine the *Defensor Pacis* itself, we are indebted to Mr. Robinson for having given us this opportunity. We know now what an empty talker Marsiglio has been. Such a man was not able to produce an epoch-making work. If it were widely read, the reason was not depth of thought or solidity of argumentation, but the fact that it put into fluent Latin what, unfortunately, many would have liked to be true. It was written for non-thinking people, and the quotation in Robinson's Readings can appeal to non-thinking people only.

Many more sections could be pointed out as inaccurate or misleading in this otherwise so interesting and useful book. It is much to be regretted, that we are obliged to be on our guard even in works originating from such well-meaning authors. But we must not be reprehended for calling attention to defects like these. They injure considerably the value of publications, with the general tendency of which we are in full accord. Let us hope that some means be found to avoid such shortcomings in future.

F. S. BETTEN, S.J.

THE POPE'S MESSAGE TO THE CENTRAL-VEREIN

From the Vatican on the 18th of July, 1919.

Department of State
of His Holiness.

TO THE MOST REV. MONSIGNOR GEORGE WILLIAM MUNDELEIN,
Archbishop of Chicago.

MOST REV. ARCHBISHOP:

The information has come to the Holy Father that the Central-Verein, after the long interruption caused by the war, will soon meet again in the city of Chicago.

This information has been received with the greatest satisfaction by the Sovereign Pontiff, who is well acquainted with the splendid merits of its work. At the same time he is deeply grieved to learn that there is no longer with you your worthy president, Mr. Frey, whom it has pleased Almighty God to call to his eternal reward.

And now that the Central-Verein takes up its labors anew, the Sovereign Pontiff desires to pay it the tribute of praise it has well earned by the work it has so successfully accomplished in the past, and also to send to its members his fatherly greetings as a harbinger of an even happier future.

His Holiness has no doubt whatever that such a bright future is in store for them, because of those remarkable qualities which German-Americans have given proof of on every occasion, and particularly during the recent war. While keeping alive the love they bore for the land of their fathers, yet this has not hindered them from doing their full duty towards their adopted country, and nobly indeed have they responded to its different calls, pouring out for it lavishly their money, their service and their lives.

But now that the war has at last come to an end, there is offered an even more promising field for their beneficent zeal. It is, alas, only too true that this cruel war, which has so completely divided the human race into two opposite camps, has left behind it a trail of hate among the nations. And yet the world cannot possibly enjoy the blessed fruits of peace for any length of time unless that hatred be entirely blotted out

and all the nations be brought together again in the sweet bonds of Christian brotherhood.

To bring this about the Catholics in a more particular manner must lend themselves, since they are already closely united in the mystical body of Jesus Christ, and should therefore constantly give others an example of Christian charity. And in accomplishing this result, the work of the German Catholics in the United States, who, being united by the closest ties to both lately warring races, ought to be particularly successful.

Consequently, the Holy Father, to whose heart there is nothing dearer than the real reconciliation of the nations, and who has already addressed himself on this subject to the bishops of Germany, he now appeals to you in order that you too may cooperate in such a noble mission. Moreover, knowing the dreadful conditions under which our brethren in Germany are now living, the Sovereign Pontiff implores you most fervently to lend them every assistance, material as well as moral, and in the quickest and most effective way, especially facilitating the early resumption of commerce and all those benefits that naturally follow in its wake. *To this invitation the Holy Father feels certain that not only you will gladly respond, but all the children of your generous country without any distinction whatever, for surely they will be mindful of the great services their fellow-citizens of German birth and descent have rendered their country during this war. In this way they will become real benefactors of the human race and draw down upon their own nation Almighty God's choicest blessings.* And as a pledge of this, the Holy Father with an outpouring of fatherly affection bestows on Your Grace, on all who shall take part in the Congress, and on all of your faithful, the Apostolic Blessing.

All of this I am pleased to communicate to Your Grace, while with sincerest esteem, I beg to remain,

Your Grace's devoted servant,

PETER CARDINAL GASPARRI.

A NATIONAL PROGRAM FOR EDUCATION¹

A PROFESSIONAL ORGANIZATION FOR ALL TEACHERS

The profession of teaching and the national organization which represents that profession have been recognized by the highest authority of our Government. The National Education Association was chartered by Act of Congress "To elevate the character and advance the interests of the profession of teaching and to promote the cause of education in the United States."

The Association is devoted to the improvement of the professional status of the teacher, and its membership is open to all the teachers of the nation that the experience, needs and opinions of all may find effective expression and be mobilized and directed toward the promotion of education.

Such a professional organization, national in its scope and membership and sensible of its responsibility to the common good, can guarantee a professional opinion free from local, provincial or partisan taint, and command the confidence of the public and the support of the members of the profession. It must consistently and unselfishly serve the interests of the whole public and be free to reach its decisions and to offer its recommendations as the interests of the profession and the welfare of the schools may dictate.

The National Education Association by its declared purposes and its record of achievements is definitely committed to this policy.

COOPERATION WITH STATE AND LOCAL ORGANIZATIONS

The National Education Association seeks the cooperation of state and local organizations of teachers. The administration and control of public education is recognized as a function of the several states. In the exercise of this prerogative, the states have delegated large responsibilities and corresponding authority to local boards of education, thereby stimulating

¹ A statement of policies by the Commission on the Emergency in education of the National Education Association, adopted September 13, 1919.

local initiative and insuring local interest in the welfare of the schools. Organizations of teachers representing these state and local units are essential elements in this plan of educational organization. In order that these organizations may make the largest possible contributions to educational advancement there must be cooperation among them, and between them and the National Education Association. Only through such cooperation can the combined interests of the local communities, the states, and the nation as a whole be effectively subserved.

In recognition of these principles the Association stands ready to give to state and local organizations of teachers every possible assistance in promoting their plans and purposes in so far as these are in harmony with the purpose of the Association as set forth in its charter. The Association is pledged to exert all of its influence through its officers, its committees, its staff, and its publications to secure the enactment of such state and federal laws as will give proper recognition and support to public education and provide adequate compensation for teachers. It is pledged to urge unceasingly the establishment and maintenance of adequate standards with respect to preparation and qualifications of teachers, length of school terms and the enforcement of attendance laws, provisions for sanitary buildings and modern equipment, elimination of all class distinction and privilege from public education, and an increasing emphasis upon the study and investigation of educational problems.

At the Pittsburgh meeting in 1918 the Association voted to employ a field secretary who is now devoting his time to effecting closer cooperative relations with state and local organizations. This kind of service was considered of such great importance that at the Milwaukee meeting in 1919 the Association instructed its officers to employ additional field secretaries to further promote this cooperative work.

PARTICIPATION OF CLASSROOM TEACHERS IN DETERMINING EDUCATIONAL POLICIES

In the administration of the public schools we recognize boards of education as the representatives of the people. Theirs

is the responsibility to adopt the policies which will make for the development of public education and through public education for the development of our democratic society. We recognize the superintendent of schools as the executive officer chosen by the Board of Education to carry out its policies and to recommend to these representatives of the people the kind of action that will make for the realization of our educational ideals. At the same time, we know that teachers working in the classrooms of our public schools have contributed ideas that have had a determining influence upon educational progress. Through teachers' councils, through committees, through voluntary associations, and through individual recommendations, teachers have concerned themselves with the larger problems of educational administration to the great benefit of the schools.

Boards of education and administrative officers in those communities that have made the greatest progress have recognized this principle. In many places, by rule of the board or by invitation of the superintendent, teachers' organizations have been requested to make recommendations affecting courses of study, the adoption of text-books, types of building and equipment, the organization of special classes and special kinds of schools, and the formulation of budgets.

We believe that this participation by teachers is indispensable to the best development of the public schools. We believe that such participation should be the right and responsibility of every teacher. To this end we urge that boards of education by their rules recognize this right and provide stated meetings at which teachers will be heard. In order to guarantee such participation, we urge state legislatures—the final authorities through whose action local boards of education exercise the control now vested in them—to enact laws providing that teachers may appear before boards of education, and providing that these boards shall give them an opportunity to present their suggestions and proposals for improving the work of the schools.

If these steps are taken not only will the insight, knowledge, and skill of every teacher be made available for the promotion of educational progress, but the responsibility and influence of

the classroom teacher will be officially recognized, the calling will become thereby more dignified and attractive, and larger numbers of the strong and capable young men and women of the country will enter public school service as a life career. Next to the provision of better salaries for teachers, nothing will do more to raise the status of the profession and make its service attractive to the kind of men and women that the schools need, than the adoption of a policy that will lift the classroom teacher above the level of a mere routine worker carrying out in a mechanical fashion plans and policies that are handed down from above.

In recognition of the principles of democracy in public-school service, there must be added to the wisdom of the boards of education and to the judgment and executive ability of their administrative officers the effective participation of class room teachers in the development of the policies which control education.

AN INTERNATIONAL EDUCATION ASSOCIATION

We believe that the public schools of all the great democracies of the world can, through cooperative effort, do much to conserve and promote the great ideals for which the war was fought and won. We hold, indeed, that a distinct responsibility rests upon the teachers of the allied and associated nations to perform on a broader plane than ever before their great function as trustees of the human heritage—to see to it that what has been gained at so great and so terrible a cost is sedulously safeguarded and transmitted without loss and without taint to each new generation.

So important is this problem and so great are the possibilities of international cooperation in effecting its solution, that the National Education Association has urged the creation of an international bureau of education in the League of Nations. As a step toward the establishment of such a bureau, and as the nucleus of an international association of teachers, it is desirable that an international conference of the teachers' associations of the free nations be held at an early date. Representatives of the Teachers' Federation of France have requested that the National Education Association of the United

States take the initiative in calling this conference. At the Milwaukee meeting of the Association, the proposal for a conference was approved and the Commission on the Emergency in Education was instructed to represent the Association and to make all necessary arrangements.

Acting upon these instructions, the Commission announces that a Conference representing the voluntary teachers' organizations of the allied and associated nations will be held in Cleveland, Ohio, February twenty-fourth to thirtieth, inclusive, under the auspices of the National Education Association of the United States. The Commission has appointed the following committee to represent the National Education Association on this occasion and to make the preliminary arrangements: Frank E. Spaulding, Superintendent of Schools, Cleveland, Chairman; Sarah Louise Arnold, Dean of Simmons College, Boston; William C. Bagley, Teachers College, Columbia University, New York; Mary C. C. Bradford, State Superintendent of Public Instruction, Denver; W. A. Jessup, President Iowa State University, Iowa City; Wm. B. Owen, President Chicago Normal College, Chicago; Josephine Corliss Preston, State Superintendent of Public Instruction and President of the National Education Association, Olympia; George D. Strayer, Teachers College, Columbia University, New York; J. W. Withers, Superintendent of Schools, St. Louis.

THE TEACHER PROBLEM

More than 100,000 teaching positions in the public schools of the United States are either vacant or filled by teachers below standard, and the attendance at normal schools and teacher-training schools has decreased 20 per cent in the last three years. These startling facts are shown by the complete report of an investigation made by the National Education Association.

Letter were sent out by the Association in September to every county and district superintendent in the United States asking for certain definite information. Signed statements were sent in by more than 1,700 superintendents, from every state, representing 238,573 teaching positions. These report an actual shortage of 14,685 teachers, or slightly more than 6 per cent of the teaching positions represented, and 23,006 teachers below standard who have been accepted to fill vacancies, or slightly less than 10 per cent. It is estimated that there are 650,000 teaching positions in the public schools of the United States, and if these figures hold good for the entire country there are 39,000 vacancies and 65,000 teachers below standard.

These same superintendents report that 52,798 teachers dropped out during the past year, a loss of over 22 per cent. On this basis the total number for the entire country would be 143,000. The reports show that the shortage of teachers and the number of teachers below standard are greatest in the rural districts where salaries are lowest and teaching conditions least attractive.

The states in which salaries and standards are highest have the most adequate supply of teachers. California shows a combined shortage and below standard of $3\frac{1}{2}$ per cent; Massachusetts shows $4\frac{1}{2}$ per cent, and Illinois 7 per cent. In at least six of the southern states more than one-third of their schools are reported either without teachers or being taught by teachers below their standards.

Nearly all of the superintendents declare that teachers' salaries have not increased in proportion to the increased cost of living, nor as salaries have in other vocations, and that teachers are continuing to leave the profession for other work.

Reports received by the National Education Association from normal school presidents show that the attendance in these teacher-training institutions has fallen off alarmingly. The total attendance in 78 normal schools and teacher-training schools located in 35 different states for the year 1916 was 33,051. In 1919 the attendance in these same schools had fallen to 26,134. The total number of graduates in these schools in 1916 was 10,295, and in 1919, 8,274. The total number in the graduating classes of 1920 in these 78 schools is 7,119. These figures show a decrease of over 30 per cent in four years in the finished product of these schools.

The presidents of these institutions state that in order to induce promising young men and women to enter the teaching profession and thereby furnish the country an adequate supply of competent, well trained teachers, there must be:

1. Higher salaries for trained teachers.
2. Higher professional standards, excluding the incompetent and unprepared.
3. A more general recognition by the public of the importance of the teaching profession.
4. More liberal appropriations to state normal schools and teacher-training schools in order to pay better salaries in these institutions and furnish better equipment.
5. Extending the courses and raising the standards in the teacher-training schools.

NATIONAL EDUCATION ASSOCIATION,
1400 Massachusetts Avenue N. W.
Washington, D. C.

THE TEACHER OF ENGLISH

TEACHING ENGLISH TO THE FOREIGN BORN

If the teacher could always see the results of her work among the foreign born there would never be the slightest discouragement. One thought conveyed to the mind of the student at the school reaches many more in the home and then in the surrounding neighborhood.

At Manchester (Conn.), for example, where the chamber of commerce has raised \$3,000 and put a director in charge of the Americanization work, many things have been accomplished with the cooperation of the people of the city. Forty home classes have been conducted where enough English has been taught to enable the pupils to do their own marketing, to understand orders given them by their employers, and to read English newspapers.

The director says that one of the most interesting classes was formed in a park populated almost entirely by Polish people who used the language of their former country. The owner of a small store on the tract sought out the Americanization worker and asked that he and his countrymen be taught English. An editor and an insurance man were interested in the class and at the end of the season had sixteen men who could speak and understand English. Moreover, these men, with keen pride in their accomplishment, have taken their lessons home and are now engaged in the task of teaching their wives English.

It is principally a matter of cooperation. The most necessary thing is to start the movement—the interest in it will accumulate rapidly.

T. Q. B.

A REAL OPPORTUNITY FOR PATRIOTISM

A significant item in connection with the steel strike has been lost sight of in the general turmoil. That it was necessary to use seven different languages, and even nine in one city, to communicate with the workers of this country is a decided call for more assistance in bringing to the foreign born residing in

this country a thorough knowledge of the English language.

In every community, however small, there is an opportunity for each person with a knowledge of English to add their tithe by teaching—individual, group, or class—the English that will put a member of the foreign-born legions into a position to grasp the essentials of pure American citizenship.

T. Q. B.

NOTES

A significant trend of the public interest in books is shown by the growing demand for works on the problems of business, a demand that has sprung up almost wholly during the last few years.

"One-fourth part of the morality, rectitude and sense of justice which an audience brings into the theater would, if left outside, make the world over into a paradise," is one of the settled convictions on theatrical affairs held by Jacinto Benavente, the Spanish playwright.

Plays are made, not for their effect upon a single reader, nor even upon a solitary madman in an otherwise empty auditorium, but for their appeal to a gathering. A closet drama is as much of an absurdity as a closet megaphone."—*Augustus Thomas*.

Fanny Burney, Jane Austen, Charlotte Bronte, and George Eliot are chosen as the "Great Four" among women writers of fiction, by a contemporary English critic. Which would be *your* four choices?

An examination of this year's lists of new books reveals two outstanding features: the gradual return of fiction to its pre-war preoccupations, and a great showing, in the non-fiction field, of books dealing strictly with the war itself. These seem-

ingly antipodal tendencies are easily explained. During the war it was impossible for those directly and officially involved in it to tell what they knew about the great conflict. The field was therefore left free for novelists and fiction writers generally. But now that it is possible for Viscount French, Marshal Foch, Philip Gibbs, Julian Corbett, Viscount Jellicoe, H. W. Nevinston, G. M. Trevelyan, von Tirpitz, and many others to write their story of the war without fear of divulging facts that it was safer to leave untold, we have an impressive array of important histories, books that are in their several ways definitive, or that will supply the material for the definitive historian of the future—whenever he comes.

A recent cable from Vice-Governor Yeater of the Philippines to the War Department states that 70 per cent of the inhabitants of the Philippines over ten years old are literate, as shown by a census taken in 1918.

Of the estimated population of 10,500,000, 10,000,000 are civilized Christians, while 500,000 represent the non-Christians or so-called wild tribes. The latter, however, are included in the population, of which 70 per cent are literate.

The percentage of literacy in the Philippines as shown by the census just completed, is almost as high as that of some of the Southern States of the Union, higher than that of Greece, Italy, Portugal, Roumania, and Servia.

The census of 1911 disclosed that there were 752,732 foreign-born people resident in Canada, of whom 148,764 were in Ontario, and 33,131 in the city of Toronto. The same returns stated that 6.51 per cent of the population of Ontario were listed as illiterate. The Public Service Committee has been studying the problem of the native illiterates and foreign born, and has been authorized by the council of the board to inaugurate a "Canadianization" movement, which will not only aim to teach the English language to all native-born illiterates and foreigners but will also educate them in the fundamental principles of government and citizenship, the betterment of their living conditions, and housing, public health, and such other work as will assist in making them more successful and intelligent citizens.

There is much food for reflection in the following humorous squib from one of the New York newspapers:

"Optimists who believe in easy cure-alls have sometimes suggested that the defects of American literature would in great measure disappear if the taking of payment for any work of creative writing were prohibited by law. Undoubtedly a great many authors who are good at marketing novels or plays would turn to marketing real estate, and thereby the field would become somewhat less crowded; but any magazine editor will tell you mournfully that there are several million people in these United States who would go on writing utterly impossible literature despite such a law, for they never get any money for it now. Yet their output makes the editor's table groan and drives him in early middle life to go away madly and start growing oranges in Florida. The money is incidental; what we need is a reading public which is willing to rise up and say that all worthless books and plays are worthless. If they accuse a number of quite meritorious works of being worthless, no great harm will be done; most geniuses can stand unjustifiable obloquy, and the error, if any, should be on the side of sternness."

There are just four requisites to the making of great plays. They are:

1. Be guided by principles and not by mere rules.
2. Write for the *audience*.
3. A true play is the rounded story of a conflict.
4. The necessity for writing that particular play!

There is no particular order of importance or priority among these requisites. You will find all of them in Shakespeare!

In discussing recently the question of whether New York City could be called the literary center of America, William Dean Howells gave it as his opinion that the United States has never had and never will have a literary center in the sense that Paris has always been the literary center of France, and that Athens was the literary center of Greece. Mr. How-

ells asserted that Boston, some years since, "had distinctly a literary atmosphere, which more or less pervaded society; but New York has distinctly nothing of the kind in any pervasive sense. It is a vast mart, and literature is one of the things marketed here; but our good society cares no more for it than some other products bought and sold here; it does not care nearly so much for books as for horses or for stocks; and I suppose it is not unlike the good society of any other metropolis in this."

THOMAS QUINN BEESLEY.

REVIEWS AND NOTICES

Studies in Greek Tragedy, by Louise M. Matthaei. Cambridge: University Press. Pp. 220.

The authoress says in her introduction: "These essays are not bound together by any single thesis which can be stated in so many words; I have simply taken four plays which interested me and tried to show by analyzing them what are the qualities which make the tragic spirit. Though the plays analyzed have been chosen somewhat at haphazard, there are definite general principles which underlie them, and, indeed, every true example of the tragic art."

In this quotation we may see both the faults and the good qualities of the book. Miss Matthaei is prone to generalize too much and on insufficient evidence. Thus she admittedly selects four plays at haphazard and attempts from a study of only these to discover the qualities which make up the tragic spirit. These four tragedies are in no way properly distributed among the authors of Greek tragedy. We have an analysis of the Prometheus of Aeschylus, and the Ion, Hippolytus and Hecuba of Euripides. Sophocles is not represented at all in this study, and the Prometheus can hardly be called representative of Aeschylus, as it is very different from all the other plays of this author, so much so in fact that its authenticity has been often seriously questioned.

However, if Miss Matthaei had approached every tragedy in the manner that she has these four, we believe that her conclusions would have been the same, for we fear she has studied her material with certain preconceived notions, and is trying to make her material fit in with her ideas. For example, in the introduction we read: "Every true tragedy turns on a conflict, whatever it be, a mere personal rivalry between one man and another, or a conflict on a grander scale, a struggle between opposing principles." Obviously there are some true tragedies which cannot be so defined, and indeed one of Miss Matthaei's own four, the Ion of Euripides, can only with difficulty, and with a complete misunderstanding of the play itself, be brought within this definition.

However, the authoress is sincere in her work. She is not

endeavoring to find the means of spinning a theory. She is searching honestly for the true tragic spirit, and in places where she breaks away from her quest and talks about the play as she finds it, she says much that is inspiring and of great help to the reader. As a whole, this work is very stimulating, and after reading the volume one cannot help but approach a tragedy with a mind well awakened to the many tragic struggles possible within it. "Studies in Greek Tragedy" will be found equally as interesting to those who know the masters of Greek tragedy through translation as to the more fortunate ones who know them in the original.

ROY J. DEFERRARI.

Virgil; *Aeneid 7-12, The Minor Poems*, with an English Translation by Rushton Fairclough. Vol. II (Loeb Classical Library). New York: G. P. Putnam's Sons, 1918. Pp. 551.

Cicero; *Letters to Atticus*, with an English Translation by E. O. Winstedt. Vol. III (Loeb Classical Library). New York: G. P. Putnam's Sons, 1918. Pp. 445.

With these two volumes the Classical Library completes two of its most important subjects, the works of Virgil, and Cicero's letters to Atticus.

Professor Fairclough has completed in the former volume a very faithful and yet idiomatic translation of the *Aeneid*. The minor poems of Virgil are handled equally well, and are in nearly every case preceded by a résumé of the principal MSS. and the most important literature concerned. The author has given us a larger number of variant readings and explanatory notes than is usual for this series, but they are all to the point and add much to the usefulness of the work. This volume also contains a careful index to the proper names in the whole set.

The letters of Cicero contained in the present volume begin with one written just after Caesar's final victory over the last of the Pompeian party at Thapsus in April, 46 B. C., and cover three of the last four years of Cicero's life. Herein we get a very intimate picture of Cicero, as he supported now

one member of the triumvirate, now another, and, in fact, any one who to him showed the slightest hope for the reestablishment of the Republic. Each letter is filled with happiness or sadness, according as this fervent Roman patriot saw the prospects of a new republic grow bright or dim. Towards the end of this series of letters we see less of politics. We see Cicero prostrate with grief over the death of his daughter Tullia, and more busily engaged than ever in literary work, in an effort to assuage his grief.

Mr. Winstedt has produced a very readable translation, filled with the spirit of the original.

ROY J. DEFERRARI.

Catechist's Manual, by Roderick MacEachen, D.D. Wheeling, West Virginia; The Catholic Book Company. Pp. 356.

"This manual," says the author, "is intended to furnish detailed matter for every lesson in the first elementary course of Christian doctrine." Besides an introductory lesson on the Lord's Prayer, it contains forty lessons on the chief subjects of religious instruction. Each lesson usually treats one topic and is divided into four sections. For instance, the first lesson treats of "God—Creator of Man," and contains the following divisions: "(1) God made me; (2) God made all the people in the world; (3) God loves us all; (4) I love God above all things." The matter of the lesson is given chiefly in the form of questions. Suggestions as to method are offered in the early lessons, and occasionally the author supplies the answer material in the form of direct address to the children.

The arrangement of the material of instruction is in some respects a departure from the customary. After the Divine Attributes come lessons on the Trinity, Angels, Devils, Heaven, and the Commandments. Then follow Sin, Redemption, the Church, Grace, the Sacraments, and the final chapter is on Judgment. However unusual this order may be, the general method is indeed one which will be of help to catechists, first, because of its abundance of material; secondly, its well-directed questions; and thirdly, its language, which is simplicity itself and well within the comprehension of children.

In these times, when too few teachers have any real method in their religious instruction, such a manual will be a real blessing. It may hasten the day when mere memoriter recitations will no longer be a characteristic of our lessons in religion, but perhaps the best service it will render will be to offer types of good lessons on particular topics which the teacher can study and adopt in accordance with his special needs. All the lessons are such as to offer suggestions in method to any interested teacher.

The recitation in religion, as in any other subject, will necessarily involve the art of questioning to a very high degree. A teacher's preparation of catechetical instruction will be greatly enhanced by a study and classification of the types of questions used in this manual, even if he should not follow in his own work a similar arrangement of material. Two types of questions are conspicuous in the manual, namely, the review and the leading questions, both of which can undoubtedly be used to good effect. The other kinds which appear are presumably serving their definite purposes; they would be more effective, perhaps, in the hands of young teachers if they were classified so that the teacher could see beforehand what their purpose is and thereby judge of their applicability in particular instances.

PATRICK J. McCORMICK.

General Psychology, by Walter S. Hunter. Chicago: University of Chicago Press, 1919. Pp. xiii+351.

"Psychology is far more than normal adult psychology. Yet many of its readers retain the impression that its chief topic is sensation and space perception. The present book seeks to forestall these misconceptions in the student by presenting a general survey of the science while still stressing the customary side of the subject."

Everyday Science, by William H. Snyder, S. C. B., Principal of the Hollywood High School, Los Angeles. Boston: Allyn Bacon & Co., 1919. Pp. xiv+553.

"Everyday Science was written primarily for eighth and ninth-grade pupils who will never have any further training

in science. The book, therefore, covers a wide field, and does not unduly emphasize any of the special sciences. The subject-matter is chosen, not for the purpose of appealing to any group of special science teachers, but rather with a view to making pupils as intelligent and useful citizens as possible. The book is, first of all, both interesting and simple, and aims not only to furnish a fund of valuable scientific information, but also to arouse scientific curiosity and to encourage further study, both in and out of school."

Plant Production, Part I. Agronomy; Part II. Horticulture, by Ranson A. Moore, Professor of Agronomy, University of Wisconsin, and Charles Halligan, B.S., Professor of Landscape Gardening, Michigan Agricultural College. New York: American Book Co., 1919. Pp. 428.

"This series of agricultural texts is based on the theory that the successful farmer should know the physical and biological forces with which he has to contend; that he should understand the laws under which these forces operate; and that he should acquire some skill in directing them. He should ultimately become able to adjust and correlate these forces so as to bring them all under the orderly operation of economic law. In conformity with the above theory, the series has been made to cover the following fundamental divisions: The science and art of producing agricultural plants; the production, and care of farm animals; the establishment and conservation of soil fertility, with the chemistry of the same in relation to plant and animal production; the proper balance and combination of these three aspects of agricultural production in the business management of the farm."

American Leaders, Book II, by Walter Lefferts, Ph.D. Philadelphia: J. B. Lippincott Co., 1919.

This volume contains sketches of Ely Whitney, Robert Fulton, DeWitt Clinton, the men who made the first railroads, Cyrus McCormick, Morse, Bell, Edison, Lucretia Mott, Harriet

Beecher Stowe, Lincoln, Grant, J. Cooke, Robert E. Lee, Grover Cleveland, William McKinley, Clara Barton, Frances E. Willard, Theodore Roosevelt. That biographical sketches is an excellent way in which to arouse the children's interest in history will readily be granted; but there will not be great unanimity in commending the selections here presented.

Office Training and Standards, by Frank C. McClelland. Chicago: A. W. Shaw Co., 1919. Pp. xviii+283.

The book is well illustrated and full of suggestion and of helpful information.

Model English, Book II. The Qualities of Style, by Francis P. Donnelly, Professor of English, Holy Cross College, Worcester, Mass. Boston: Allyn, Bacon & Co., 1919. Pp. v+301.

La Belgique Triomphante. Ses Luittes, Ses Souffrances—Sa Liberte. Par L'Abbé Joseph Lansimont. Yonkers-on-Hudson: World Book Co., 1919. Pp. xiv+311.

This volume is intended as an elementary French reader. It is simple and interesting. It is provided with a good vocabulary and abundant notes. Each lesson is followed by suitable exercises. The story covers the history of Belgium from the time of the invasion of the Romans to the present day. It gives an account of the famous cities, of notable buildings, and celebrated works of art, as well as brief biographies of some of the more famous Belgians.

Aux Etats-Unis—A French reader for beginners, by Adolphe De Monvert. Boston: Allyn, Bacon & Co., 1919. Pp. viii+265 and 70.

The volume is well illustrated, is provided with good notes and a vocabulary suited to the needs of beginners. The text discusses places and buildings and other objects of interest in the United States.

CONTRIBUTORS

APPLETON, W. A., To Live, the World Must Produce More and Talk Less.....	555
ASKEW, FRANCES, Educational Notes.....	47, 300, 499
BEESLEY, THOMAS QUINN, Joyce Kilmer, Poems from France. 200 The Teacher of English,.....	42, 98, 171, 239, 296, 362, 430, 495, 562, 618
Book Reviews.....	126-128, 189-191, 250-251, 441-443
BETTEN, F. S., Robinson's Readings in European History...	601
CAREY, WILLIAM, A Conference for Teachers of the Classics.	480
CRAM, RALPH ADAMS, The Philosophical Necessity.....	385
DEFERRARI, ROY J., The Tradition of the Study of Latin in Modern Education.....	279
Book Reviews.....	314-317, 437-439, 443, 623-625
DOWLING, MOST REV. ARCHBISHOP, The Place of the Semi- nary in the Economy of the Church.....	454
FILENE, EDWARD A., The Supreme Opportunity of the Church in the Next Three Months.....	222
FITZGERALD, WILLIAM J., The Junior High School.....	466
GASPARRI, PETER CARDINAL, The Pope's Message to the Central-Verein.....	609
JEANETTE, SISTER MARY, Vocational Preparation of Youth in Catholic Schools.....	28, 81, 147, 211, 262
JOHNSON, GEORGE, The Curriculum of the Catholic Ele- mentary School.....	528, 580
KELLY, F. JOSEPH, First Steps in Training Boy Choirs.....	274
Book Reviews.....	317-320, 444, 446, 507-512
KERBY, WILLIAM J., Undergraduate Teaching of Sociology.	193
LEINHEUSER, LAWRENCE, America's Pioneer War Songs, 65,	157
MCCORMICK, PATRICK J., Book Reviews.....	445, 625
MARBLE, SARAH A., The Kindergarten Helps Mothers to Understand Their Little Ones.....	228
MILBURN, JOHN B., The University of Louvain.....	3
MOYNIHAN, FLORENCE, A Master of Causerie.....	77
Lionel Johnson, Poet and Critic.....	257
O'CONNELL, WILLIAM CARDINAL, The Reasonable Limits of State Activity.....	513
SCHRANTS, CHARLES B., Our Clerical Colleges.....	408
SHAHAN, RT. REV. THOMAS J., Self-Determination for Ireland.	40
Cardinal Mercier Receives the Degree of Doctor of Sacred Theology from the Catholic University of America.....	577

SHIELDS, THOMAS EDWARD, Music in the Elementary School.	17
Primary Methods.....	91
Art Teaching in the Primary Grades.....	230
The Function of Music in Character Formation.....	289
The Towner Bill and the Centralizing of Educational Control.....	326
Vocal Music in the Primary Grades.....	354
The Need of the Catholic Sisters College and the Scope of its Work.....	420
Book Reviews, 59-64, 123-125, 251-254, 304-307, 371-384, 439-441, 568-576, 626-630.	
TRACY, JOHN A., Some Excellent Tendencies in Catholic Education Revealed by the War.....	349
UFFORD, ELIZABETH BROWN, The Home Service of the American Red Cross.....	226
WARING, E. VINCENT, The Effects of the War on Religion..	491
WOODBURY, CHARLES H., The Painter.....	484
The Painter and the Public.....	547

GENERAL INDEX

- Adolescence.....468, 471
 Aims, Catholic educational..... 264
 utilitarian..... 264
 Alcuin and education..... 588
 "America," hymn..... 159
 American books in England..... 434
 education, defects in..... 349
 hero, the..... 76
 labor program for recon-
 struction..... 130
 America's pioneer war songs. 65, 157
 Americanization..... 173, 363
 Bulletin..... 432
 American Red Cross Home
 Service..... 226
 Archer, Henry, "The Volunteer
 Boys"..... 71
 Architecture in the thirteenth
 century..... 150, 232
 Arithmetic in the curriculum... 533
 Aristotle's education..... 585
 Art in the monasteries..... 88
 thirteenth century..... 150
 fourteenth century..... 152
 knowledge of..... 547
 subject in..... 548
 taste in..... 547
 teaching..... 236
 teaching in primary grades. 230
 Atheism, effects of..... 514
 Attila, story of..... 92
 Authority..... 513
 Basil, St., and manual labor... 82
 Benedict XV, and the Catholic
 University of America... 323
 and the war..... 105
 on Catholic schools..... 323
 Benedict, St., Order of..... 81
 Benedictine education..... 587
 Benedictines, work of..... 85
 Billings, Wm., first American
 composer..... 70
 Biographies, educational value
 of..... 246
 Bishops, annual meeting of.... 321
 Blank verse..... 364
 Blessed Virgin, veneration of... 603
 Bolshevism..... 247
 Book stores, decreasing of..... 435
 Bourgeoisie..... 593
 Bourne, Cardinal, on recon-
 struction..... 130
 Boy-choirs, faults of..... 275
 selection of..... 247
 Boy Scouts..... 118
 law of..... 118
 oath of..... 118
 Boy-voice, delicacy of..... 247
 register of..... 276
 training of..... 247, 277
 Breathing, defective..... 358
 Breed's Hill..... 72
 Brothers of the Christian
 Schools..... 591
 St. Joseph..... 153
 St. Vincent de Paul..... 153
 British Interdenominational Con-
 ference of Social Service 133
 Labor Party, Social recon-
 struction program..... 130
 Quakers and reconstruction. 131
 Burrall, Miss, and the teaching
 of geography..... 463
 California, land settlement of.. 342
 state federation of labor... 130
 Candor in the teacher..... 495
 Carthusians, work of..... 85
 Catechumenal schools..... 81
 Cathedrals, building of..... 231, 588
 Catholic choir-master..... 274
 education, aim of..... 211
 and the war..... 349
 education series..... 219, 232
 Catholic Educational Association
 and standard colleges... 408
 the curriculum..... 545
 annual meeting of..... 249, 370
 work of..... 427
 Catholic elementary school, cur-
 riculum of..... 580
 evidence guild..... 493
 photo-play..... 496
 schools, Benedict XV, on... 323
 of the Colonies..... 533
 in the U. S..... 154
 Catholic University of America,
 affiliation with..... 217
 diocesan superintendents... 479
 meeting of hierarchy at... 449
 music course..... 355
 Causerie, a master of..... 77
 Celibacy..... 26
 Census, 14th, scope of..... 561
 Chantry Schools..... 230, 588
 Character formation..... 216
 music in..... 289
 Charlemagne and education... 588
 Chastity, virtue of..... 350
 Chicago Federation of Labor,
 demands of..... 131
 Child labor..... 143
 Child, the, and environment... 580
 China, missionaries to..... 500

Chinese students coming to America.....	409	Discipline.....	593
Chivalry and education.....	588	Dorney, Wm., Catholic education above grades.....	263
Christianity and man's rights.....	514	Drawing in the curriculum.....	538
Church and art.....	230	Dualism.....	395
celibacy.....	26	Duns Scotus, <i>materia primo</i>	391
labor.....	147	Dwight, Timothy, Columbia....	75
music.....	22	Ear-training.....	293
reconstruction.....	222	Economics, teaching of.....	556
the League of Nations.....	224	Educational fads.....	528
the priest.....	454	foundations.....	271
the teaching of music.....	290	legislation.....	523
Church extension courses.....	39	Education, aim of.....	195
Church, mission of.....	81	and reconstruction.....	430
opportunity of.....	222	and society.....	580
Cistercians and labor.....	147	and the state.....	525
Citizenship, training for.....	620	Benedict XV on.....	322
Classics, conference of teachers of the.....	480	effects of.....	195
teaching of the.....	481	essentials of.....	230
value of a study of.....	480	function of.....	580
Clergy-reform.....	456	in a democracy.....	231
Clerical colleges.....	408	in Germany.....	523
Clerical education.....	407, 412	in the early church.....	587
College teaching, difficulties of.....	194	in the 17th century.....	592
Colonial Catholic schools.....	533	in the 18th century.....	593
Columbia.....	75	in the 19th century.....	597
Columbiad, the.....	72	national control of.....	333
Committee of Ten.....	543	nationalization of.....	527
Conduct and emotion.....	25	new opportunities for.....	562
Constitution, framing of.....	515	parental control of.....	525
Convent life.....	148	primitive.....	581
Correlation.....	543	progress in.....	28
Cost of living, reduction of.....	139	Prussian trend of.....	524
Council of Trent and education.....	591	religious control of.....	535
Cram, Ralph Adams, on architecture.....	232	scientific.....	597
Creation, Christian doctrine of.....	391	secular.....	529
Cultural education.....	18	social nature of.....	592
knowledge.....	194	state control of.....	332, 523, 535
Curriculum and vocation.....	263	Elementary education, history of.....	582
Catholic elementary school.....	426	Elementary school, mission of.....	530
528, 545, 580		Eliot, Chas. W., defects in American education.....	42
changes in.....	536, 544	war and education.....	349
Colonial.....	531	Emotional expression.....	289
criticisms of.....	530	nature and music.....	21
defense of.....	531	suppression of.....	24
elementary.....	530	training of.....	20
evolution of.....	541	Emotion and conduct.....	25
importance of.....	528	dancing.....	25
modern.....	528	religion.....	23
subject-matter of.....	580	England, early education in.....	591
standardization of.....	546	English language in the U. S.....	296
Dancing and emotion.....	25	teaching foreigners.....	618
Democracy and despotism.....	513	teaching of.....	430
spirit of.....	515	Enlightenment, the.....	594
Dewey, John, on vocational guidance.....	270	Environment, adjustment of.....	529, 580
Didactic method.....	91	Erasmus.....	590
Diocesan superintendents.....	426	Ethical life.....	197
		European history, readings in...	601

- Fatherhood of God..... 514
 Fatherless children of France... 501
 Fathers of the Church..... 587
 Federation of Catholic Alumnae,
 convention..... 303
 Fiction in 1913..... 497
 Food supply..... 338
 Foreign students in America... 559
 Froebel..... 597
 Genius, definition of..... 240
 Geography in the curriculum... 536
 taught with pictures..... 463
 teaching and the war..... 480
 God and Liberty..... 513
 Godehard, Abbot, influence on
 industry..... 147
 Government, centralized..... 522
 Grammars, English..... 239
 Greek system of education..... 583
 Gregory the Great, letter to
 Desiderius..... 279
 Guilds..... 147, 152
 Hail Columbia..... 161
 Harlez, de, at Louvain..... 13
 Hartford wits..... 92
 Hegel's absolute state..... 521
 Herbart..... 597
 Hierarchy, annual meeting of... 449
 High school attendance..... 262
 curriculum..... 262
 History in the curriculum..... 537
 Holy Eucharist, the..... 400
 Holy Orders and the Council of
 Trent..... 455
 in the early Church..... 454
 Housing the working classes... 138
 Hugh of St. Victor, definition of
 a sacrament..... 395
 Humanism..... 592
 Humanistic revival..... 284
 Ideals, teaching of high..... 236
 Illiteracy..... 620
 among soldiers... 362
 in the U. S. 98
 Imitation, value of..... 264
 Incarnation, the..... 387
 Individualism..... 584, 595
 Industrial arts..... 147
 education..... 301
 system, needed reforms in.. 143
 Industrialism..... 529
 Instinct in the child..... 290
 two-fold aim of..... 290
 International Education Ass'n... 614
 Ireland and the Classics..... 281
 self-determination for..... 40
 Jesuits..... 591
 missionaries in New World. 153
 Johnson, Lionel..... 257
 Conversion of..... 258
 Jungmann, at Louvain..... 13
 Junior High School..... 466
 advantages of..... 468
 objections to..... 470
 Kane, W. A., letter of..... 92
 Kilmer, Joyce, poems from
 France..... 200
 Kindergarten helps for mothers.
 228, 303
 Knights of Columbus war ser-
 vice..... 113, 168
 Labor and industrial manage-
 ment..... 142
 the Church..... 147
 Lamy at Louvain..... 13
 Land colonization..... 337
 Catholic interest in..... 347
 in Australia..... 341
 in Canada..... 341
 in England..... 341
 Pope Leo's plan..... 346
 Lane, Secretary, on illiteracy... 98
 Latin, conversational..... 284
 in the early church..... 279
 in the Middle Ages..... 279
 modern study of..... 285
 study of..... 279, 589
 League of Knowledge..... 493
 League of Nations, need for... 223
 Leisure occupations..... 24
 Leo XIII, on family rights..... 520
 Liberty, blessings of..... 520
 love of..... 513
 political..... 522
 song..... 68, 69
 Life-work, preparing for..... 218
 Literature, effects of the war on. 257
 Locke, John..... 593
 Louvain and the medieval Uni-
 versity movement..... 6
 Louvain, early history of town of. 4
 Louvain, University of..... 3
 and the new learning..... 7
 and the Reformation..... 9
 Catholicity of..... 11
 character of students at... 14
 colleges of..... 7
 constitution of..... 6
 degrees of..... 13
 destruction of..... 3
 eminent men at..... 13
 examinations at..... 8
 funds for..... 563
 history of..... 4
 influence of..... 14
 international character of.. 12
 library of..... 15
 revival of..... 11
 suspension of..... 10
 Lucas, E. V..... 77

Mallery Bill in Pa.....	364	Obedience, teaching of.....	291
Manual training.....	29	Olier, M.....	459
in the curriculum.....	539	Organic method.....	91
Materialism, effects of.....	387, 514	Paine, Robert T., Rise Columbia.....	73
growth of.....	529	Painter and the public.....	547
Matter and spirit.....	390	the.....	484
Medieval civilization.....	388	Painting, understanding of.....	549
Medieval Latin.....	282	Paternal government.....	521
Melody.....	294	Paternalistic legislation.....	516
Mercier, Cardinal, address of.....	452	Patriotism.....	618
and Louvain University.....	13	teaching of.....	52, 247
degree of Sacred Theology.....	577	Perrin, Chas., at Louvain.....	13
praises, Red Cross.....	503	Pestalozzi.....	596
Middle Ages, philosophy of.....	389	Pestalozzi and geography.....	536
Minimum wage.....	140	Pestalozzi's theory of vocational	
Miracle Plays.....	151	guidance.....	273
Missionary Association of Cath-		Philosophical necessity, the.....	385
olic Women.....	171	Philosophy.....	385
Monastic schools.....	81	Physical training.....	50
and the arts.....	147	Picture, meaning of the.....	548
Monasteries and manual labor.....	82	Pitch perception.....	293
Monopolies, abolition of.....	145	Pope Benedict XV, letter to	
Motion picture scenarios.....	433	Episcopate.....	321
Motion pictures, educational		Pope Leo XIII and Cardinal	
value of.....	240, 244	Mercier.....	13
in colleges.....	565	Pope Leo XIII land policy.....	346
Motivation.....	266	Pope's message to the Central	
"Motu Proprio".....	274	Verein.....	609
Music and emotion.....	294	Poussin, at Louvain.....	13
and the Catholic Church.....	22	Poverty, practice of.....	350
and the primary teacher.....	355	Power, greed for.....	513
and war.....	65	Priests, work of in America.....	461
in education.....	354, 583, 585	Primary grades, art teaching in.....	230
in the Civil War.....	65	Primary methods.....	91
in the curriculum.....	17, 537	Primary music.....	354
in the elementary school.....	17	Primary work.....	289
in the primary grades.....	295	Public school education.....	612
in the Revolution.....	36	Punctuation.....	245
in the school.....	274	Rationalism.....	594
psychological effects of.....	19, 290	Realism.....	592
time allotment.....	17	Reason, age of.....	291
National Catholic Welfare Coun-		Reconstruction and American	
cil.....	449	employers.....	132
National Committee on mathe-		Reconstruction, American labor	
matical requirements.....	504	program.....	130
National Education Association.....	611	and socialism.....	130
and vocational training.....	31	and the church.....	222
National Geographic Society		British Quakers.....	131
pictures.....	463	Cardinal Bourne on.....	130
National program for education.....	611	in the U. S.....	134
National Rural Teachers Read-		program of British labor	
ing Circle.....	54	party.....	130
National Shrine of the Immacu-		social.....	129
late Conception.....	287	Recruit Educational Center.....	362
National War Labor Board.....	136	Redemption, the.....	396
New England, illiteracy in.....	99	Reformation and education.....	591
Niles, Nathan, the American		Reformation, effects of.....	153, 387
hero.....	76	Religion among non-Catholics.....	491
Normal course for primary		and Catholics.....	491
teachers.....	355	and emotion.....	23

- Religion and the rights of man.. 513
 Catholics knowledge of.... 492
 effect of the war on..... 491
 need of..... 389
 primitive..... 581
 Religious freedom..... 525
 Renaissance and education.... 589
 effect on art..... 153
 Research work..... 193
 Rhythm..... 292
 Rise Columbia..... 73
 Ritter, Carl, and geography.... 536
 Robinson's Readings in Euro-
 pean History..... 601
 Roman education..... 586
 decline of..... 587
 Rossetti, William M., death of.. 241
 Rote singing..... 294
 Rousseau..... 596
 Sacrament, definition of..... 395
 Sacramentalism..... 394
 Sacramental system of the
 Church..... 393
 Sacraments, the..... 397, 404
 Saint Sulpice..... 459
 Secretary Lane's land plan.... 343
 Secularist and man's rights.... 514
 Self-denial..... 213
 Seminary and the Catholic Uni-
 versity..... 460
 Seminary and the Church..... 454
 in France..... 459
 institution of..... 456
 Seven Sacraments, rejection of.. 394
 Sewall, J. M., war and Wash-
 ington..... 73
 Scholae Cantorum..... 274
 Scholasticism, rise of..... 589
 School book prices..... 502
 School, criticism of..... 466
 fires..... 304
 lunch..... 47
 new demands on..... 20
 period..... 262
 play..... 243
 Schwann, at Louvain..... 13
 Shahan, Bishop, officer of the
 Legion of Honor..... 300
 Shakespeare, decline of interest
 in..... 242
 use of English..... 236
 Singing, correct..... 256
 Sisters College..... 12
 achievements of..... 425
 and the Catholic University. 420
 Brady Hall..... 429
 foundation of..... 423
 Garvan Endowment Fund.. 429
 instruction in..... 422
 nature of..... 421
 Sisters College, need of..... 420, 424
 number of students at..... 420
 summer courses..... 425
 work of..... 420
 Smith Bill..... 326
 Socialists and man's rights.... 514
 Socializing the school..... 47
 Social insurance..... 140
 Socialism and reconstruction... 130
 Social reconstruction..... 129
 Social reform..... 529
 Sociology, teaching of..... 193, 196
 Sophist philosophy..... 584
 Source books..... 601
 Spartan education..... 583
 Specialization..... 37, 270
 Spirit and matter..... 390
 Star Spangled Banner..... 166
 State, absolutism in the..... 521
 State activity..... 513
 and education..... 611
 centralizing tendencies in... 515
 control of education..... 535
 functions of..... 517
 State high schools, efforts of. 262, 263
 State schools and the emotions.. 27
 State, sovereign power of..... 513
 Strikes, peril of..... 557
 Subject-matter of curriculum... 580
 Supician seminary at the Cath-
 olic University..... 461
 Taylor, David C., music in edu-
 cation..... 20
 Teacher of English 42, 98, 173, 239'
 296, 362, 430, 495, 562, 618
 Teachers, present need of..... 616
 Teacher problem..... 616
 Teachers, rights of..... 613
 salaries of..... 431, 616
 scarcity of..... 431
 Thompson, Francis, poems of... 257
 Tone-color..... 276
 Tone-placing..... 275
 Tone-production..... 293, 367, 359
 Towner Bill..... 326
 Trade Extension League..... 33
 Transubstantiation..... 400
 Van Beneden, at Louvain..... 13
 Vincent, M..... 459
 Virtue, inculcation of..... 214
 Vittorino da Feltre..... 590
 Vives..... 590
 Vocabulary, acquisition of..... 241
 Vocation Bureau..... 33, 35
 Vocation, choice of..... 269
 debates on..... 270
 preparation for..... 264
 Vocational counsellor, qualities of 36
 Vocational education in Catholic
 schools..... 147, 211

Vocational education in state schools.....	28	Undergraduate teaching.....	193
Vocational education, rise of....	18	Unemployment.....	338
Vocational guidance.....	34, 265	U. S. Employment Service.....	135
and parents.....	266	Unity among Catholic schools...	216
and the employer.....	272	University extension courses...	33
and the teacher.....	265	Wages during the war.....	137
Bureau.....	268	War and vice.....	350
in Catholic schools.....	267	War and Washington.....	73
in state schools.....	267	War, effects, of the.....	249
in the home.....	266	effects on literature.....	257
literature on.....	268	War songs.....	65
movement.....	32, 36	War, lessons of the.....	235
problem of.....	273	Warren, Mrs. Mercy, Liberty Song.....	68
teachers help in.....	27	Wisdom, substance of.....	385
Vocational preparation of youth in Catholic schools, 28,	81,	Woman's land army.....	122
147, 211,	262	Women, education of, 53, 148,	154
Vocational schools, evening.....	30	Women war workers.....	136
Vocational training.....	142	Women's Educational and Industrial Union.....	36
in Catholic schools.....	81	World war, cause of the.....	387
Vocational work and the high school.....	263	Writing, art of.....	581
Voice training.....	293	Yankee Doodle.....	157
Voltaire.....	594	Y. M. C. A. and vocational guidance.....	33
Volunteer Boys, the.....	71		

REVIEWS AND NOTICES

Abbott, Arthur J., Ear Training.	447	Dillon, John A., Moments With the Consoling Christ.....	629
Adams, Crosby, Pedal Studies.	318	Donnelly, Francis P., Model English, Book II.....	628
Adams, Henry, The Education of Henry Adams, An Autobiog- raphy.....	251	Drake, Paul H., Democracy Made Safe.....	60
Allen, E. F., Keeping Our Fighters Fit for War and After.	59	Eddy, Clarence, A Method of Pipe Organ.....	184
Andrews, Matthew Page, The American's Creed and Its Meaning.....	377	Egan, Maurice Francis, Ten Years Near the German Fron- tier.....	252
Bachman, Frank P., Great In- ventors and their Inventions.	372	Fabre, J. Henri, Insect Ad- ventures.....	375
Bacon, Ernest Lacher, Our Musi- cal Idiom.....	507	Fairclough, Rushton, Virgil: Aeneid.....	624
Bailey, L. H., What is De- mocracy.....	312	Farmer, N. A., Food Problems..	371
Bailey, Carolyn S., What To Do For Uncle Sam.....	371	Fearis, J. S., The Awakening of Spring.....	507
Bardin, James, El Reino de los Incas del Peru.....	381	Fearis, J. S., The Trial of Santa Claus.....	507
Benner, Allen R., Beginners' Greek Book.....	187	Ferguson, Harrison W., A Child's Book of the Teeth.....	379
Betts, George Herbert, The Mind and Its Education.....	572	Fowles, Ernest, Harmony in Pianoforte Study.....	446
Breslich, Ernest R., Correlated Mathematics for Junior Col- leges.....	630	Game, Josiah B., The Teaching of High School Latin.....	316
Logarithmic and Trigonomet- ric Tables and Mathe- matical Formulas.....	192	Gardner, Carl E., Music Com- position, a New Method of Harmony.....	508
Brownhall, Edith J., Spoken Spanish.....	381	Garesché, E. F., The World and the Waters.....	126
Carroll, Lewis, Alice's Adven- tures in Wonderland.....	379	Gauss, Christian, Democracy To-Day.....	377
Caruthers, Julia Lois, Finger Plays.....	319	Gilbert, H. M., A Vision of Music.....	511
Cleveland, 4th Annual Report of the Paris Schools of the Diocese.....	56	Goff, Emmet S., First Principles of Agriculture.....	372
Cody, Sherwin, How to do Busi- ness by Letter.....	192	Goldberger, Henry H., English for Coming Citizens.....	378
Cooke, James Francis, Master Study in Music.....	183	Good, Caroline, Horace in the English Literature of the 18th Century.....	185
Cooper, Lane, The Greek Genius and its Influence.....	254	Grant, J. B., Pussy Willow and Other Nature Songs.....	510
Cope, Henry F., Religious Edu- cation in the Church.....	383	Grant, J. B., Pussy Willow and Other Nature Songs.....	444
Cram, Ralph Adams, The Sub- stance of Gothic.....	307	Green, John Richard, A Short History of the English People.	376
Cross, George, What Is Chris- tianity?.....	441	Heacox, A. E., Keyboard Train- ing in Harmony.....	183
Davidson, Isobel, Real Stories from Baltimore County His- tory.....	192	Hamilton, Samuel, Hamilton's Essentials of Arithmetic, First Book.....	629
De Vitis, M. A., El Pajaro Verde.	382	Harry, Philip W., Anecdotes Espanolas.....	381
Dickinson, Helena and Clarence, Excursions in Musical History.	181	Hart, Joseph K., Democracy in Education.....	573

Holliday, Robert C., Walking-Stick Papers.....	189	McCloy, John G., An Estimate of Shakespeare.....	128
Holliday, Robert C., Joyce Kilmer, Poems, Essays and Letters.....	187	McMurtrie, Douglas C., The Disabled Soldier.....	442
Hunt, Brenelle, A Community Arithmetic.....	256	Malot, Hector, Sans Famille...	447
Hunter, Walter S., General Psychology.....	626	March, Norah H., Towards Racial Health.....	576
Huntington, Janet R., Food Problems.....	371	Lee, E. Markham, On Listening to Music.....	180
Hurlburt, Stephen A., Handbook for First Year Latin Vocabulary.....	448	Marriott, J. A. R., English History in Shakespeare.....	441
Hurlburt, Stephen A., A Notebook for First Year Latin Vocabulary.....	448	Mason, D. G., Short Studies of Great Masterpieces.....	182
Issacson, Charles D., Face to Face with the Great Musicians.....	509	Matthaei, Louise M., Studies in Greek Tragedy.....	623
Johnson, Clifton, Poems My Children Love Best of All....	380	Maynard, Theodore, Poems....	568
Jones, Francis P., History of the Sinn Fien Movement and the Irish Rebellion of 1916.....	125	Menge, Edward J., Backgrounds for Science Workers.....	374
Kelsey, Francis W., Caesar's Commentaries.....	256	Menge, Edward J., The Beginnings of Science.....	373
Kennedy, D. J., St. Thomas Aquinas.....	445	Meras, Albert A., Le Premier Livre.....	380
Kennedy, D. J., St. Thomas Aquinas and Medieval Philosophy.....	575	Merx, Hans., New Hymn Book.	317
Kettle, T. M., The Ways of War.	124	Mills, Mary W., Graded Sentences for Analysis.....	448
Klapper, Paul, The Teaching of Arithmetic.....	571	Mitchell, Addie F., Peter and Polly in Autumn.....	192
Krackowizer, Alice M., Projects in the Primary Grades.....	310	Monfat, P. A. Les Vrais Principes de l'Education chretienne rappeles aux maitres et aux familles.....	125
Latane, John H., From Isolation to Leadership.....	62	Monvert, Adolphe de, Aux Etats-Unis.....	628
Larsimont, Joseph, La Belgique Triomphante.....	628	Moore, Ranson A., Plant Production: Part I, Agronomy, Part II, Horticulture.....	627
Lefferts, Walter, American Leaders, Book I.....	569	Newark, 8th Annual Report of the Superintendent of Parish Schools.....	58
Lefferts, Walter, American Leaders, Book II.....	627	Ohlinger, Gustavus, The German Conspiracy in Education....	189
Lennes, N. J., Applied Arithmetic—The Three Essentials.	631	Pace, Roy Bennet, Readings in English Literature.....	256
Leonard, Arthur R., War Addresses of Woodrow Wilson...	378	Parker, Horatio, The Dream of Mary.....	320
Liljencrantz, Johan, Spiritism and Religion.....	437	Paton, W. R., The Greek Anthology, Vols. IV and V.....	443
Lindlahr, Henry, Nature Cure Cook Book.....	382	Pittsburgh, 14th Annual Report of Superintendent of Parish Schools.....	57
Lindlahr, Henry, Nature Cure.	382	Platner, Samuel B., The Topography of Ancient Rome.....	314
Lyman, Eugene W., The Experience of God in Modern Life.	383	Powers, Mabel, Stories the Iroquois Tell Their Children....	192
MacEachen, Roderick, Catechists' Manual.....	625	Ramsey, G. G., Juvenal and Persius, With an English Translation.....	255
McClelland, Frank C., Office Training and Standards.....	628	Rhodes, Aloysius, Corona Virginum.....	317

Robinson, Benjamin W., Life of Paul.....	570	Stevenson, R. L., An Inland Voyage and Travels with a Donkey.....	448
Robinson, Franklin, Aural Harmony.....	180	Thomas, Augustus O., Rural Arithmetic.....	192
Routzahn, E. G., The A. B. C. of Exhibit Planning.....	127	Thurber, Samuel, Shakespeare's Julius Caesar.....	448
Rosman, Mary B., Graded Sentences for Analysis.....	448	Toohy, John J., An Elementary Handbook of Logic.....	192
Rota, A., Hossfeld's New Practical Method for Learning the Italian Language.....	256	Toynbee, Arnold J., The German Terror in France.....	64
Sasia, Joseph C., The Future Life.....	439	Transeau, Edgar N., Science of Plant Life.....	374
Scherer, Peter J., Beginner's French Reader.....	447	U. S. Food Administration, Food Saving and Sharing....	311
Seever, Major E. Z., The Cadet Manual.....	192	Webster's New Handy Dictionary.....	447
Shurter, Edwin Duvois, Patriotic Selections.....	251	West, Andrew, Value of the Classics.....	315
Simpson, John T., Hidden Treasure.....	596	Wetterle, Abbe A., Behind the Scenes in the German Reichstag.....	63
Skinner E. L. and A. M., Happy Tales for Story Time.....	448	Wilmore, J. Selden, The Great Crime and Its Moral.....	123
Snyder, William H., Everyday Science.....	626	Winston's Simplified Dictionary.	447
Smith, MacDonald, From Brain to Keyboard.....	509	Winstedt, E. O., Cicero: Letters to Atticus.....	624
Smith Laura R., The Awakening of Spring.....	507	Wright, Davis, The Book of Lincoln.....	250
		Zucca, Manna, Children's Songs.	511